A NEW

DISCOVERY

Of the old Art of

TEACHING SCHOOLE,

In four ſmall

TREATISES:

concerning

1. A Petty-Schoole.
2. The Ushers Duty — In a
3. The Masters Method — Grammar
4. Scholastick Diſcipline — Schoole.

Shewing how Children in their playing years may Grammatically attain to a firm groundedneſs in and exerciſe of the Latine, Greek and Hebrew Tongues.

Written about Twenty three yeares ago, for the Benefit of *Rotherham* School, where it was firſt uſed; and after 14. years trial by diligent practiſe in *London* in many particulars enlarged, and now at laſt publiſhed for the general profit, eſpecially of young Schoole-Maſters.

By *Charles Hoole* Maſter of Arts, and Teacher of a Private Grammar School in *Lothbury* Garden, *London*.

London, Printed by *J. T.* for *Andrew Crook* at the *Green Dragon* in *Pauls* Church-yard, 166[illegible]

To the Right Worſhipfull, his moſt Reverend, conſtant, & truly loving Friend *Robert Saunderſon* D. D. and Rector of *Boothby-Pagnell*. *C. H.* wiſheth increaſe of Grace, and perfection of GLORY.

SIR,

NOw I *have by Gods bleſſing obtained* (*that which you can witneſſe* I *have ſeriouſly laboured after*) *a thrice ſeven yeares experience in this deſpicable, but comfortable employment of teaching Schoole; I think it not amiſſe to diſcover to the world, what method I have hitherto uſed, and which* I *reſolve to continue, ſo long as God ſhall enable me to undergoe this profeſſion of a Schoole-Maſter, which at firſt I undertook, and have ever ſince perſiſted in, by your encouragement.*

How far this New Diſcovery *is improved, ſince I made it at* Rotherham, *and afterwards writ it out at* little Humbie, *whileſt* I *lived more retiredly in the houſe of that Noble Knight,* Sir William Brownelwoe, (*whom I*

think my ſelf ever bound to honour for for his ſingular and undeſerved favours to me in many particulars) I *refer it to you to conſider. For as you ſometimes then peruſed it in Manuſcript, ſo I hope you will (at your leiſure) look upon it now in print, and not like it much worſe, then formerly.*

For I may truly ſay, that beſides what I have obſerved by reading ſundry Authours treating of this ſubject, or gained by frequent and familiar converſe with men of known abilities, both in City and Country. I have profited moſt in this Art of teaching, *by my Scholars; who have been my daily inſtructers, how to ſuit my method to their ſeveral capacities. And of all that ever I have taught either in publick Schoole, or in my own, or others houſes, in more private manner, I have been beholding moſt to my* London *Scholars, who as they are generally quick-ſpirited, and forward to learn, where the way is eaſy to them; ſo are they ſoon apt to flag and be diſcouraged, when any difficulties appeare in their*

way.

way. For their ſakes therefore, (who by reaſon of many Schooles were ſometimes occaſioned to remove from one to another) I was enforced to facilitate the moſt common way of teaching, according to what you ſee, I have here endeavoured in theſe ſmall Treatiſes.

In the publiſhing whereof I beſeech you, that I may not offend in making uſe of your name, as well as my Maſters; for as I was inſtructed by him at the School, ſo I was by your means ſent, and provided for in the Univerſity; and though I can never be able to requite your care and pains on my behalf, yet I have long deſired, even whileſt you are both living, to teſtify to the world, that I am not forgetful altogether of your great benefits. If what I have here done be liking to your ſelfe, I ſhall leſſe need to care how others cenſure me, or it; Foraſmuch as you have known me ſince my firſt ſtudies, and are ſufficiently able to judge of a way to come by learning, as having been your ſelf well methodized in your youth, and attained to that perfection in all kinde of know-

ledge, which many do much admire, but few can hope to exceed. But I know to whom I write, and therefore I will not adventure into an Ocean of what may be said of your demerits, especially to mee wards, onely I commend this little work to your acceptance, as a Testimony of that unfeigned respect, which I think my self ever bound to shew towards you and yours; And I beseech God (that hath been pleased to exercise me in School-teaching, *whilst you have been put upon exercises in* School-Divinity, *and so ordered that something of what we have each done, is now labouring at the presse; to continue our earnest endeavours to serve him whilst we live, that when we dye, we may partake of that blessed reward, which is reserved in heaven for all those that attend the coming of our Lord and Saviour Jesus Christ; to whose Grace I commend you and all yours, and rest*

London, *Dec.* 24. 1659.

Your humbly observant Kinsman, CHARLES HOOLE.

To

To his moſt Experienced, and truly Honoured Maſter, Mr. ROBERT DOUGHTI, Head Schoole-Maſter at Wakefield, *C. H. wiſheth all health and happineſs.*

SIR,

IT is yet a queſtion amongſt Schoole-boyes, and not likely to be haſtily by them decided, *whether K. Alexander was more bound to Philip his Father, that begat him, or his Maſter Ariſtotle that inſtructed him?* for of both he had received unrequitable Benefits. Should I therefore not acknowledge that laſting good, which with many copartners I obtained by your care and induſtry, I ſhould indeed be worſe then *ungatefull.* And what token of thankfulneſſe can I tender, more welcome to your ſelf, then this ſmall Manual, which moſt nearly concernes *the profeſſion of a Schoole-Maſter; a calling which hath all kinde of good attending it*, to make it commendable, as well as others.

For 1. If we look at the benefitting of Church and Commonwealth; wherein can we better imploy our time and ſtudy, then in traing up of children to become ſerviceable inſtruments of much good in both? Nay, ſhould a man but barely reſpect himſelf, he may finde it very profitable to augment his learning, and not a little advantagious to the increaſe of his yearely Revenues.

2. What more pleaſing variety can there be, then that of childrens diſpoſitions and fanfies? what better Recreation, then to read and diſcourſe of ſo many ſundry ſubjects, as we meet with in ordinary Authours? Beſides, the delight which is to be taken by our Scholars ready progreſſe in a conſtant even way, will far exceed all care and toyle that can be beſtowed in helping them to profit.

3. Should I goe about by thoſe millions of Arguments that concurre

curre (as Voluntiers) to maintain the lawfulneſſe of this calling, as commanded by God, continued in all ages, practiſed by the well-learned and truly vertuous, commended by all good men, maintained and encouraged by moſt noble Princes, and religiouſly diſpoſed people; oppoſed onely by the enemies of Gods truth, and moſt diſeſteemed by perſons that are altogether (for want of breeding) either debauched, or ignorant. I might write a larger Volume, and to leſſer purpoſe.

Ob. But alas, we that wholly undergoe the burden of School-teaching, can tell by our own experience, how laborious it is both to minde and body, to be continually intent upon the work, and how irkſome it is (eſpecially to a man of a quiet temper) to have ſo many unwilling provocations unto paſſion; what good parts for learning, and right qualification in all points of beha-

vour is required of us; how ſmall our yearly ſtipend is, and how uncertain all our other incomes are. Again, we call to minde the too much indulgency of ſome Parents, who neither love to blame their childrens untowardneſſe, nor ſuffer the Maſter to correct it; we remember their generall ingratitude for the Maſters well-doing, and their open clamour for his leaſt doing amiſſe; we obſerve their common indiſcretion in wholly imputing the Scholars leſſe profitting to the Maſters more neglect, and their happy thriving to their own onely towardlineſſe; not to mention their fond Ambition, in haſtening them too faſt. Beſides, the ſmall account which the vulgar have, the too cenſorious eye which the more judicious caſt, and the ſlight regard which our young Academians (for the moſt part) carry towards *a poor Schoole-Maſter*, make us ſometimes judge our calling (as many do) too mean

mean for a Scholar to undertake, or deſire to ſtick too many yeares. We let paſſe childrens imperfections and untowardneſſe, which are indeed our daily torture; ſo that we could rather wiſh, our ſelves might leave our charge, then adviſe any friends we have to undertake it.

Anſw. Theſe we muſt acknowledge are very great diſcouragements, yet ſuch as attend a moſt neceſſary calling, and therefore muſt with Fortitude be conquered, or reſolutely undergone. Should the Mariner, becauſe of danger, the Husband-man becauſe of toyle, the Souldier becauſe of hardſhip, the Magiſtrate becauſe of interruption, the Miniſter, becauſe of many mens diſordered converſations, abandon their profeſſions; it would then fare with a State, as (the Tale ſaith) it did once with the body, when the whole pin'd away, becauſe no member would diſcharge its proper function.

Neither can I ſay to whom I ſhould more properly dedicate this Subject, then to your ſelfe, who have now (as I ſuppoſe) for at leaſt fifty yeares together, and with general applauſe, performed the Taske of a Schoole-Maſter, notwithſtanding much oppoſition, and many diſcouragements of every kinde; who have had continually in your charge many ſcores of Scholars, and have yearly ſent abroad, both to Trades, and Univerſities, great ſtore of ſuch as have been thorowly accompliſhed in their places. Nay, (give me leave to ſpeak it) to commend your knowne Dexterity in this excellent calling, there have been (I think) as many, and thoſe, as well-approved Schoole-Maſters your *quondam* Scholars, as have been trained up by any one man in *England*. Amongſt others I help onely to fill up the number, who have ſometimes in publick, and ſometimes in private, for nigh thirty years together,

ther, been exerciſed in teaching Scholars, and have at laſt for mine own eaſe, and the ſatisfaction of ſome friends, printed what *Method* and *Order* you once ſaw I had writ out, and which upon your approbation, and my own further experiment, I have thought meet to obſerve conſtantly, reſerving ever the liberty of varying in matters of of circumſtance, as occaſion ſhall require. And for ſome things (it may be) you may rightly ſay (as I am ever bound moſt thankfully to acknowledge, that I was your Scholar, ſeeing in them I have ſo nearly ſeemed to track that method, according to which I was inſtructed by your ſelf.

Daigne (I beſeech you) to accept this ſmall offer of a willing minde, and if you finde it helpful to you or yours, in any kinde, to uſe it freely; where you ſhall eſpie the leaſt defect, I hope you will pleaſe to cenſure it with impartial mildeneſſe

This Petition alſo I prefer to them of better judgement, as it happeneth to come into their hands.

The Lord continue you long in your eminent place, to doe the Church and Common-wealth moſt acceptable ſervice, and to reap to your ſelf much comfort thereby, that when at laſt you ſhall have finiſhed your courſe, you may receive at Gods hands an immortal Crown, through Jeſus Chriſt our Saviour, in whom I reſt

Yours, in all obſervancy,

Dec. 24. 1659. Charles Hoole.

To

To all favourers of good learning, but more especially, to the Teachers of GRAMMAR.

THere is no calling more serviceable to Church and Common-wealth, then this of a Schoole-Master; none then it more perplexingly toylesome, where Art and Discretion, the two essentials of a Schoole-Master, *are wanting. Seeing we have especially to deale with* childrens imperfections, *which* are warily to be observed and helped, not strictly to be censured.

That Constancy in a good Method is the mean to make a Scholar *is by all affirmed; but which Method, of many that are used, is the best, is not easily determined. Sure we are, that the* neareſt, easiest, *and* plaineſt *is most grateful, and the rather if it lye along with the common-rode, which men are generally loth to foregoe, though it be not alwayes the readiest way.*

It hath therefore been mine endevour to set on and proceed in such a course o teaching Grammar, *and most usefu*

an

and uſually received Authours, *with continued* Exerciſes; *ſo as children might from the beginning underſtand their preſent Taske, and that alſo further to the ſucceeding work. I labour ſo (ever as they learne) to acquaint them with the main matters, that in caſe of changeing Maſters, they may not ſuſtain ſuch diſcouragement and loſs of time, as uſually betides, when children are not grounded in what they learn.*

This I ſubmit to more gentle cenſures, requeſting where I miſtake to receive ſome better directions, not enjoyning any man to tread in my ſteps, though poſſibly ſome may like to follow me in this way, which I am reſolved to keep (whether in more publick, or my private courſe of teaching) till I know a readier; which who ſo hath gone it, may do well to deſcribe. Now the Lord of heaven give a bleſſing to theſe weak endevours, which if any man profit by, let him give God the Glory, whoſe alone power it is, that hath thus far enabled me to perform, (what from a child) I have ſeriouſly deſired. Et veniam per laudo peto &c.

A note of Schoole-Authours, moſt proper for every Form of Scholars in a Grammar-Schoole, wch are mentioned in this Book.

1. Authours uſeful for the firſt Form.

Claſſicall.	Subſidiary.
AN Engliſh Bible, *or* Teſtament.	ORbis Pictus.
The Accidents.	*The common Rudiments of Latine Grammar.*
Sententiæ Pueriles.	*A little Vocabulary Engliſh and Latine by C.H.*
The principles of Chriſtianity.	

2. Authours for the ſecond Form.

1. Claſſical.	Subſidiary,
Lilies Grammar.	*A Conſtruing-book.*
Cato.	Propria quæ maribus, &c. *Engliſhed and explained.*
Pueriles Confabulatiunculæ.	*An eaſie entrance to the Latine Tongue, commonly called the Grounds of Grammar, by* C.H.
Corderii Colloquia.	*Engliſhes to be tranſlated.*
The Aſſemblies Catechiſme.	*A little Paper-book.* 8°.

3. Authours

A Note of Schoole-Authours,

3. *Authours useful for the third Form.*

Classical.	Subsidiary.
Lilies Grammar.	*A construing-book.*
The Latine Testament.	*A Paper-book in quarto.*
Æsopi Fabulæ.	*A praxis of the Grammar Rules.*
Janua Linguarum.	*Gerards Meditations.*
Castalionis Dialogi.	*Thomas de Kempis.*
Mantuanus.	*Sancti Augustini Soliloquia.*
Helvici Colloquia.	*Stockwoods* Figura *construed.*
The Assemblies Catechism *in Latine.*	*Hamptons* Prosodia *construed.*
Perkins six principles.	

4. *Authours useful for the fourth Form.*

Classicall.	Subsidiary.
The Latine Testament.	*The Latine Grammar by* C. H.
Lilies Grammar.	*The peising of the Accidents.*
Elementa Rhetorices.	*Animadversions upon Lilies Grammar.*
Camdeni Grammatica.	*Stockwoods Disputations.*
Græcum Testamentum.	*Mr. Pooles English Accidents.*
Nomenclatura.	*Hermes Anglo-Latinus.*

Seidelius,

Seidelius.
Poſſelii Dialogi.
Shirley's Introductoriums
Terentius.
Janua Latinæ Linguæ.
Sturmii *Textoris* } Epiſtolæ.
Ovidius de Triſtius.
Ovidii Metamorphoſis.
Buchanani Pſalmi.
The Aſſemblies Catechiſme, *Latine and Greek.*

Supplementa ad Grammaticam
Mr. Birds
Mr. Shirleys
Mr. Burleys
Mr. Hawkins
Mr. Gregories
Mr. Danes
Mr. Farnabies
} *Grammar.*

A Paper-book in quarto.
An Engliſh Rhetorick.
Index Rhetoricus.
Suſenbrotus.
Compendium Rhetorices.
Paſſoris Lexicon.
Rudimenta Grammaticæ Græcæ.
Busbæi Grammatica Græca.
Clavis, & fundamentum Græcæ Linguæ.
Fabritii elegantiæ Pueriles.
Dux Oratorius.
Eraſmus de copia verborũ
A little Dictionary Engliſh and Latine in 8o.
Walkers Particles.
Willis Angliciſmes.
Phraſeologia Puerilis.
Epiſtolographia by Mr. Clerk.
Eraſ-

Eraſmus de conſcribendis Epiſtolis.
Buchleri Theſaurus conſcribendarũ Epiſtolarũ.
Verepæus de conſcribendis Epiſtolis.
Hardwicks Mantuan.
Sandys Ovid.
Herberts Poems.
Quarles's Poems.
Oweni Epigrammata.
Farnabii Epigrammata.
Alciati Emblemata.
Pools Engliſh Parnaſſus.
Clarks Dux Poeticus.
Wits Common-wealth.
Roſſes Engliſh Mythologiſt.
Lord Bacon de Sapientia veterum.
Natales Comes.
Verderii imagines Deorũ.
Lexicon Geographicũ, &c.
Holy-oakes Dictionary.
Thomas Thomaſius.

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5. *Authours uſeful for the fifth Form.*

Claſſical.	Subſidiary.
Lilii Grammatica.	*Franklin de Orthotonia.*
Camdeni Grammatica.	*Scapula.*
	Screvelii Lexicon.

Elementa

Elementa Rhetoricæs.
Aphthonius.
Livii Orationes.
Isocrates.
Theognis.
Justinus.
Cæsaris Commentarii.
Lucius Florus.
Erasmi Colloquia.
Janua Linguarum Græca.
Virgilius.
Æliani Historiæ variæ.
Epictetus.
Farnabii Epigrammata.
Nowelli Catechismus.

Vechneri Hellonexia.
Busbæi
Cleonardi
Scoti
Chrysoloræ
Ceporini
Gazæ
Urbanii
Caninii
Gretseri
} *Grammatica.*

Possellii Syntaxis.
Demosthenis Sententiæ.
Possellii Apothegmata.
Garthii Lexicon.
Rulandi Synonymia.
Morelii Dictionarium.
Billii locutiones.
Devarius de Græcis particulis.
Poßelii calligraphia.
Plutarchus.
Valerius Maximus.
Plinii Historiæ.
Medullæ Historiæ.
Phædri Fabulæ.
Natales Comes.
Adagia Selecta.
Erasmi Adagia.
Bibliotheca Scholastica.
Pierus.
Causinus.

Alciati

Alciati Emblemata.
Reuſneri Symbola.
Diodorus Siculus.
Tullii Sententiæ.
Ethica Ciceroniana.
Gruteri Florilegium.
Orator extemporaneus.
Voſſii partitiones oratoriæ
Textoris Officina.
Lycoſthenes.
Eraſmi Apophthegmata.
Polyanthea.
Sylva Synonymorum.
Calliepia.
Huiße's
Wincheſter's
Lloyd's
Farnabie's
Manutii
Phraſes.
Encheiridion Oratorium.
Clarks { *Phraſeologia.* / *Engliſh Adagies.*
Willis Angliciſmes.
Barrets Dictionary.
Parei calligraphia.
Walker's particles.
Cooperi Dictionarium.
Flores Poetarum.
Phraſes Poeticæ.
Ærarium Poeticum.
Encheiridion Poeticum.

Res

Res Virgiliana.
Artis Poeticæ compendiū.
Thesaurus Poeticus.

Authours usefull for the sixth Form.

Classicall.	Subsidiary.
Lilii Grammatica.	*Authores Grammaticæ antiqui.*
Camdeni Grammatica.	*Despauterius.*
Elementa Rhetorices.	*Linacer.*
Græcum Testamentū.	*Melanchon.*
Buxtorfii Epitome.	*Valerius.*
Psalterium Hebraicum.	*Alvarez.*
Homerus.	*Rhenius.*
Pindarus.	*Sulpitius.*
Lycophron.	*Vossius.*
Xenophon.	*Tresmari exercitationes Rhetoricæ.*
Euripides.	*Nic. Causinus.*
Sophocles.	*Paiot de Eloquentia.*
Aristophanes.	*Turselinus.*
Ant. de Laubegeois breviarium Græcæ Linguæ.	*Hawkins particulæ Latinæ Linguæ.*
Horatius.	*Tullii*
Juvenalis.	*Plinii*
Persius.	*Senecæ*
Lucanus.	*Erasmi*
Senecæ Tragœdiæ.	*Lipsii*
	Manutii
	Aschami
	Politiani
	Turneri.

Epistolæ.

Martialis

Martialis.
Plautus.
Luciani selecti Dialogi.
Tullii Orationes.
Plinii Panegyrica.
Quintiliani Declamationes.
Birketi Catechismus.
Catechismus parvus Hebraicus.

Goclenii Analecta, & Problemata.
Ausonius Popma.
Becman de Originibus.
Tossani Syllabus geminus.
Buxtorfii Lexicon.
Schindleri Pentaglotton.
Buxtorfii Thesaurus.
Pagnini
Crinesii } *Lexicon.*
Torstii
Clavis Homerica.
Lexicon Homericum.
Eustathius.
Pontani Progymnasmata.
Goodwin's Antiquities.
Symmachi Epistolæ.
Libanius Sophista.
Turneri.
Baudii.
Mureti.
Heinsii.
Puteani.
Rainoldi.
Lipsii.
Barclaii.
Salmatii.
} *ORATIONES.*

THE

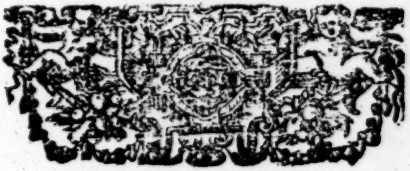
THE

Petty-Schoole.

SHEWING

A way to teach little Children to read Engliſh with delight and profit, (eſpecially) according to the New Primar.

By *C. H.*



LONDON,
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THE
Petty-Schoole.

CHAP. I.

How a childe may be helped in the first pronounciation of his Letters.

MY aim being to discover the old Art of teaching Schoole, and how it may be improved in every part suteable to the years and capacities of such children as are now commonly taught; I shall first begin my discourse concerning a petty-Schoole, & here or else where I shall not busie my self or Reader about what a childe of an extraordinary towardlines, and having a teacher at home, may attain unto, and in how short a space, but onely shew how a multitude of various wits may be taught all together with abundance of profit and delight to every one, wch is the proper and main work of our ordinary Schooles.

Whereas then, it is usual in Cities and

greater Towns to put children to Schoole about four or five years of age, and in Country villages, becauſe of further diſtance, not till about ſix or ſeven; I conceive, *The ſooner a child is put to School, the better it is*, both to prevent ill habits, which are got by play and idleneſs, and to enure him betimes to affect learning and well doing. Not to ſay, how the great uncertainty of parents lives, ſhould make them careful of their Childrens early education, which is like to be the beſt part of their patrimony, what ever good thing elſe they may leave them in this World.

I obſerve that betwixt three and four years of age a childe hath great propenſity to peep into a book, and then is the moſt ſeaſonable time (if conveniences may be had otherwiſe) for him to begin to learn; and though perhaps then he cannot ſpeak ſo very diſtinctly, yet the often pronounciation of his letters, will be a means to help his ſpeech, eſpecially if one take notice in what organ or inſtrument he is moſt defective, and exerciſe him chiefly in thoſe letters which belong unto it.

Now there are five organs or inſtruments of ſpeech, in the right hitting of which, as the breath moveth from with-

in,

in, through the mouth, a true pronunciation of every letter is made, viz. the lips, the teeth, the tongue, the roof of the mouth, and the throat; According to which if one rank the twenty four letters of our *Engliſh* Alphabet, he ſhall find that *A, E, I, O, V,* proceed by degrees from the throat, along betwixt the tongue and the roof of the mouth to the lips contracted, and that *Y* is ſomewhat like *I,* being pronounced with other letters, but if it be named by it ſelf, it requireth ſome motion of the lips. *B, F, M, P, W,* and V conſonant, belong to the lips. *C, S, X, Z,* to the teeth. *D, L, N, T, R,* to the tongue. *E, H, K, Q,* to the roof of the mouth. But the ſweet and natural pronunciation of them is gotten rather by imitation then precept, and therefore the teacher muſt be careful to give every letter its diſtinct and clear ſound, that the childe may get it from his voice, and be ſure to make the child open his mouth well as he uttereth a letter, leſt otherwiſe he drown or hinder the ſound of it. For I have heard ſome foreiners to blame us *Engliſh-men* for neglecting this mean to a plain and audible ſpeaking, ſaying, that the cauſe, why we generally do not ſpeak ſo fully as they, proceeded from an ill

habit of mumbling, which children got at their first learning to read; which it was their care; therfore to prevent or remedy betimes, and so it should be ours, seeing *Pronounciation is that that sets out a man, and is sufficient of it self to make one an Oratour.*

Chap. II.

How a childe may be taught with delight to know all his letters in a very little time.

THe usual way to begin with a child, when he is first brought to Schoole, is to teach him to know his letters in the Horn-book, where he is made to run over all the letters in the Alphabet or Christ-cross-row both forwards & backwards, until he can tel any one of them, which is pointed at, and that in the *English* character.

This course we see hath been very effectual in a short time, with some more ripe witted children, but others of a slower apprehension (as the most and best commonly are) have been thus learning a whole year together, (and though they have been much chid and beaten too for want of heed) could scarce tell

tell six of their letters at twelve moneths end, who, if they had been taught in a way more agreeable to their meane apprehensions (wch might have wrought more readily upon the senses, and affected their mindes with what they did) would doubtlesse have learned as cheerfully, if not as fast as the quickest

I shall therefore mention sundry ways that have been taken to make a childe know his letters readily, out of which the discreet Teacher may chuse what is most likely to suit with his Learner.

I have known some that (according to Mr. *Brinsly's* direction) have taught little ones to pronounce all the letters, and to spell pretty well, before they knew one letter in a book; and this they did, by making the childe to sound the five vowels *a, e, i, o, u*, like so many bells upon his fingers ends, and to say which finger was such or such a vowel, by changes. 2 Then putting single consonants before the vowels, [leaving the hardest of them till the last] and teaching him how to utter them both at once, as *va, ve, vi, vo, vu, da, de, di, do, du.* 3. and again, by putting the vowels before a consonant to make him say, *as, es, is, os, us, ad, ed, id, od, ud.* Thus; they have proceeded from syllables of two or three, or

more letters, till a child hath been pretty nimble in the moſt. But this is rather to be done in a private houſe, then a publick Schoole; however this manner of exerciſe now and then amongſt little Scholars will make their leſſons more familiar to them.

The greateſt trouble at the firſt entrance of children is to teach them how to know their letters one from another, when they ſee them in the book altogether; for the greatneſſe of their number and variety of ſhape do puzle young wits to difference them, and the ſence can but be intent upon one ſingle object at once, ſo as to take its impreſſion, and commit it to the imagination and memo-
2. ry. Some have therefore begun but with one ſingle letter, and after they have ſhewed it to the childe in the Alphabet, have made him to finde the ſame any where elſe in the book, till he knew that perfectly; and then they have proceeded to another in like manner, and ſo gone through the reſt.

3 Some have contrived a piece of ivory with twenty four flats or ſquares, in every one of which was engraven a ſeveral letter, and by playing with a childe in throwing this upon a table, and ſhewing him the letter onely which lay uppermoſt,

have in few dayes taught him the whole Alphabet.

Some have got twenty four pieces of ivory cut in the ſhape of dice, with a letter engraven upon each of them, and with theſe they have played at vacant hours with a childe, till he hath known them all diſtinctly. They begin firſt with one, then with two, afterwards with more letters at once, as the childe got knowledge of them. To teach him likewiſe to ſpell, they would place conſonants before or after a vowel, and then joyn more letters together ſo as to make a word, and ſometimes divide it into ſyllables, to be parted or put together; now this kind of letter ſport may be profitably permitted among you beginers in a School & in ſtead of ivory, they may have white bits of wood, or ſmall ſhreads of paper or paſt-board, or parchment with a letter writ upon each to play withall amongſt themſelves.

Some have made pictures in a little book or upon a ſcroll of paper wrapt upon two ſticks within a box of iceing-glaſs, and by each picture have made three ſorts of that letter, with which its name beginneth; but thoſe being too many at once for a childe to take notice on, have proved not ſo uſeful as was intended.

5 Some likewiſe have had pictures and letters printed in this manner on the back ſide of a pack of cards, to entice children, that naturally love that ſport, to the love of learning their books.

7 Some have writ a letter in a great character upon a card, or chalked it out upon a trencher, and by telling a child what it was, and letting him ſtrive to make the like, have imprinted it quickly in his memory, and ſo the reſt one after another

One having a Son of two years and a half old, that could but even go about the houſe, and utter ſome few gibberiſh words in a broken manner; obſerving him one day above the reſt to be buſied about ſhells and ſticks, and ſuch like toys, which himſelf had laid together in a chair, and to miſſe any one that was taken from him, he ſaw not how, and to ſeek for it about the houſe; became very deſireous to make experiment what that childe might preſently attain to in point of learning; Thereupon he devi-
8 ſed a little wheel, with all the Capital Romane letters made upon a paper to wrap round about it, and fitted it to turn in little a round box, which had a hole ſo made in the ſide of it, that onely one letter might be ſeen to peep out at once;

This

This he brought to the childe,& showed him onely the letter O, and told him what it was; The childe being overjoyed with his new gamball, catcheth the box out of his Fathers hand, and run's with it to his playfellow a year younger then himself, and in his broken language tell's him there was an O, an O; And when the other asked him where, he said, in a hole, in a hole, and shewed it him; which the lesser childe then took such notice of, as to know it againe ever after from all the other letters. And thus by playing with the box, and enquiring concerning any letter that appeared strange to him, what it was, the childe learnt all the letters of the Alphabet in eleven dayes, being in this Character *A B C*, and would take pleasure to shew them in any book to any of his acquaintance that came next. By this instance you may see what a propensity there is in nature betimes to learning, could but the Teachers apply themselves to their young Scholars tenuity; and how by proceeding in a cleare & facil method, that all may apprehend, every one may benefit more or less by degrees. According to these contrivances to forward children, I have published *a New Primar*; in the first leafe, whereof I have

set

ſet the Roman Capitalls (becauſe that Character is now moſt in uſe,& thoſe letters the moſt eaſie to be learn't)and have joyned therewith the pictures or images of ſome things whoſe names begins with that letter, by which a childs memory may be helped to remember how to call his letters , as A, for an Ape, B. for a Bear, &c. This Hieroglyphicall deviſe doth ſo affect Children who are generally forward to communicate what they know) that I have obſerved them to teach others , that could not ſo readily learn , to know all the letters in a few houres ſpace , by asking them , what ſtands A. for ? and ſo concerning other letters backwards and forwards , or as they beſt liked.

Thus when a childe hath got the names of his letters,& their ſeveral ſhapes withall in a playing manner, he may be eaſily taught to diſtinguiſh them in the following leaf, which containeth firſt the greater , and then the ſmaller Roman Characters , to be learned by five at once or more, as the childe is able to remember them; other Characters I would have forborn , till one be well acquainted with theſe , becauſe ſo much variety at the firſt doth but amaze young wits , and our Engliſh characters, (for the

the moſt part are very obſcure, & more hard to be imprinted in the memory. And thus much for the learning to know letters; we ſhall next (and according to Order in Teaching) proceed to an eaſie way of diſtinct ſpelling.

Chap III.

How to teach a childe to ſpell diſtinctly.

THe common way of teaching a childe to ſpell, is, after he know's the letters in his Alphabet, to initiate him in thoſe few ſyllables, which conſiſt of one vowell before a conſonant, as, *ab, eb, ib, ob ub, &c.* or of one vowel after a conſonant, as, *ba, be, bi, bo, bu, &c.* in the Horn-book, & thence to proceed with him by little and little to the bottom of the book, hereing him twice or thrice over till he can ſay his leſſon, and then putting him to a new one.

In which courſe I have known ſome more apt children to have profited prety well, but ſcarce one often, when they have gone thorow the book, to be able to ſpell a word that is not in it; And ſome have been certaine years daily exerciſed in ſaying leſſons therein, who after much endeavour ſpent, have been accounted meer

meer block-heads, and rejected alltogether as uncapable to learn any thing; whereas some Teachers that have assayed a more familiar way, have professed, that they have not met with any such thing as a Dunse amid a great multitude of little Schollars.

Indeed it is *Tullies* observation of old, and *Erasmus* his assertion of latter years, that it is as natural for a childe to learn, as it is for a beast to go, a bird to fly, or a fish to swim, and I verily beleeve it, for the nature of man is restlessely desirous to know things, and were discouragements taken out of the way, and meet helps afforded young learners, they would doubtless go on with a great deal more cherefulness, and make more proficiency at their books then usually they do; And *could the Maister have the discretion to make their lessions familiar to them, children would as much delight in being busied about them, as in any other sport, if too long continuance at them might not make them tedious.*

Amongst those that have gone a readier way to reading, I shall onely mention Mr. *Roe*, and Mr. *Robinson*, the latter of whom I have known to have taught little children not much above four years old to read distinctly in the Bible, in six weekes

weekes time, or under; their books are to be had in print, but every one hath not the art to uſe them. And Mr. *Cootes* Engliſh-School-Maſter ſeem's rather to be fitted for one that is a Maſter indeed, then for a Scholar.

Beſides the way then which is uſuall, you may (if you think good) make uſe of that which I have ſet down in the new Primar to help little ones to ſpell readily, and it is this.

1. Let a childe be well acquainted with his vowells, and made to pronounce them fully by themſelves, becauſe they are able to make a perfect ſound alone.

2. Teach him to give the true valour or force of the conſonants, and to take notice how imperfectly they ſound, except a vowel be joyned with them. Both theſe are ſet apart by themſelves. (p. 2.)

3. Proceed to ſyllables made of one conſonant ſet before a vowel (Sect. 5.) and let him joyne the true force of the conſonant with the perfect ſound of the vowel, as to ſay, *ba, be, bi, bo, bu, &c.* Yet it were good to leave *ca, ce, ci, co, cu,* and *ga, ge, gi, go, gu,* to the laſt, becauſe the valor of the conſonant in the ſecond and third ſylables doth differ from that in the reſt.

4. Then

4. Then exerciſe him in ſyllables made of one vowel ſet before one conſonant, (Sect. 6.) as to ſay, *ab, eb, ib, ob ub,* &c. till he can ſpell any ſyllable of two letters, backwards or forwards, as, *ba, be; bi, bo, bu; ab, eb, ib, ob, ub; ba, ab; be, eb; bi, ib; bo, ob; bu, ub;* and ſo in all the reſt comparing one with another.

5. And if to any one of theſe ſyllables you adde a letter, and teach him how to joyne it in ſound with the reſt, you will make him more ready in ſpelling; as, if before *a b* you put *b*, and teach him to ſay *bab*; if after *ba*, you put *d*, and let him pronounce it *bad*, he will quickly be able to joyne a letter with any of the reſt, as, *nip, pin, but, tub,* &c.

To enure your young-Scholar to any, even the hardeſt ſyllable, in an eaſie way.

1. Practiſe him in the joyning of conſonants that begin ſyllables (Sect. 7.) ſo as that he may give their joynt forces at once; thus,

Having ſhewed him to ſound *ll* or *br* together, make him to pronounce them, and a vowel with them, *bla, bra, ble, bre,* and ſo in any of the reſt.

2. Then practiſe him likewiſe in conſonants that end ſyllables, (Sect. 8) make him firſt to give the force of the joyned

joyned conſonants, and then to put the vowels before them; as, *ble* with the vowels before them ſound *able, eble, ible, oble, uble*, to all which you may prefix other conſonants and change them into words of one ſyllable, as, *fable, peble, bible, noble, bubble:* (with a *b* inſerted or the *like*. Where obſerve that *e* in the end of many words, being ſilent, doth qualifie the ſound of the foregoing vowel, ſo as to make words different from thoſe that have not *e*; as, you may ſee *made*, differeth quite from *mad*, *bete* from *bet*, *pipe* from *pip*, *ſope* from *ſop*, and *cube* from *cub*. Whereby I think them in an error, that leave out *e* in the end of words, and them that in pronouncing it make two ſyllables of one, in *ſtable, bible, people, &c.* which judicious Mr. *Mulcaſter* will not allow.

In this exerciſe of ſpelling you may do well ſometimes to make all the young beginners ſtand together, and poſe them one by one in all ſorts of ſyllables, till they be perfect in any; and, to make them delight herein,

1. Let them ſpell many ſyllables together which differ onely in one letter; as, *and, band, hand, land, ſand.*

2. Teach them to frame any word of one ſyllable, by joyning any of the conſonants

ſonants which go before vowels, with thoſe that uſe to follow vowels, and putting in vowels betwixt them; as, *black*, *blɔck*; *clack*, *clock*.

And this they may do afterwards amongſt themſelves, having ſeverall looſe letters made and given them, to compoſe or divide in a ſporting manner, which I may rightly terme the Letter-ſport.

When a childe is become expert in joyning Conſonants with the vowels, then take him to the Diphthongs (Sect. 9.) and there,

1. Teach him the naturall force of a Diphthong (which conſiſts of two vowels joyned together) and make him to ſound it diſtinctly by it ſelf; as, *ai*, *ei*, *&c.*

2. Let him ſee how it is joyned with other letters, and learne to give its pronountiation together with them, minding him how the ſame Diphthong differs from its ſelf ſometimes in its ſound, and which of the two vowels in it hath the greateſt power in pronouncation, as, in *people* *e* ſeemeth to drown the *o*.

And beſides thoſe words in the Book, you may adde others of your own, till by many examples the childe do well apprehend your meaning, and ſo, as that he can boldly adventure to imitate you

you, and practiſe of himſelf

Thus after a childe is throughly exerciſed in the true ſounding of the vowels and conſonants together, let him proceed to the ſpelling of words, firſt of one ſyllable (Sect. 10.) then of two (Sect. 11.) then of three (Sect. 12.) then of four (Sect. 13.) in all which let him be taught how to utter every ſyllable by it ſelf truly and fully, and be ſure to ſpeak out the laſt. But in words of more ſyllables, let him learn to joyne and part them according to theſe profitable rules.

1. An Engliſh ſyllable may ſometimes conſiſt of eight letters, but never of more, as, *ſtrength*.

2 In words that have many ſyllables, the conſonant between two vowels belongeth to the latter of them; as, Humi-li-tie.

3. Conſonants which are joyned in the beginning of words, are not to be parted in the middle of them; as, *My-ſte-ry*.

4. Conſonants which are not joyned in the beginning of words, are to be parted in the middle of them; as, *forget-ful-neſs*.

5. If a conſonant be doubled in the middle of a word, the firſt belong's to the ſyllable foregoing, and the latter to the following; as, *poſ-ſeſ-ſi-on*.

6. In

6. In compound words, every part which belongeth to the ſingle words, muſt be ſet by it ſelf; as, *In-a-bi-li-ty.*

And theſe rules have I here ſet down rather to informe the leſs skilful teacher, how he is to guide his learner, then to puzle a childe about them, who is not yet ſo well able to comprehend them.

I have alſo divided thoſe words in the Book, to let Children ſee how they ought to divide other polyſyllable words, in which they muſt alwayes be very carefull (as I ſaid) to ſound out the laſt ſyllable very fully.

To enable a child the better to pronounce any word he meets withall in reading, I have ſet down ſome more hard for pronuntiation; (Sect. 14.) in often reading over which he may be exerciſed to help his utterance; and the Maſter may adde more at his own diſcretion, till he ſee that his willing Scholar doth not ſtick in ſpelling any, be it never ſo hard.

And that the child may not be amuſed with any thing in his book, when he cometh to read, I would have him made acquainted with the pauſes, (Sect. 15.) with the figures, (Sect. 16.) numerall letters, (Sect. 17.) Quotations (Sect. 18.) and Abbreviations (Sect. 19.) which he-

being but a work of few houres ſpace, may eaſily be performed after *he can readily ſpell*, which when he can do, he may profitably be put to reading, but not before; for I obſerved it a great defect in ſome of Mr. *R.* Scholars, (whoſe way was to teach to read preſently without any ſpelling at all) that when they were at a loſſe about a word, they made an imperfect confuſed ſound, in giving the force of the conſonants, which if they once miſſed they knew not which way to help themſelves, to find what the word was, whereas if after a childe know his letters, he be taught to gather them into juſt ſyllables, and by the joyning of ſyllables together to frame a word, (which as it is the moſt antient, ſo certainely it is the moſt naturall method of teaching) he will ſoon be able, if he ſtick at any word in reading, by the naming of its letters, and pronouncing of its ſyllables to ſay what it is, and then he may boldly venture to read without ſpelling at all, touching the gaining of a habit whereof, I ſhall proceed to ſay ſomewhat in the next chapter.

Chap.

Chap. IIII.

How a child may be taught to read any Engliſh Book perfectly.

THe ordinary way to teach children to read is, after they have got ſome knowledge of their letters, & a ſmattering of ſome ſyllables and words in the horn-book, to turn them into the *A B C.* or Primar, and therein to make them name the letters, and ſpell the words, till by often uſe they can pronounce (at leaſt) the ſhorteſt words at the firſt ſight. This method take's with thoſe of prompter wits, but many of more ſlow capacities, not finding any thing to affect them, and ſo make them heed what they learne, go on remiſſely from leſſon to leſſon, and are not much more able to read, when they have ended their book, then when they begun it. Beſides the *A B C.* being now (I may ſay) generally thrown aſide, and the ordinary Primar not printed, and the very fundamentalls of chriſtian Religion (which were wont to be contained in thoſe books, and were commonly taught children at home by heart before they went to Schoole) with ſundry people (almoſt

in

in all places) slighted, the matter which is taught in most books now in use, is not so familiar to them, and therefore not so easie for Children to learn.

But to hold still to the sure foundation, I have caused the Lords Prayer (Sect. 20.) the Creed (Sect. 21.) and the ten Commandements (Sect. 23.) to be printed in the Roman character, that a childe having learned already to know his letters and how to spell, may also be initiated to read by them, which he will do the more cheerfully, if he be also instructed at home to say them by heart.

As he read's these, I would have a childe name what words he can at the first sight, and what he cannot, to spell them, and to take notice what pauses and numbers are in his lesson. And to go them often over, till he can tell any tittle in them, either in or without the book.

When he is thus well entered in the Roman character, I would have him made acquainted with the rest of the characters now in use (Sect. 23.) which will be easily done, by comparing one with another, and reading over those *sentences*, *Psalms*, *Thanksgivings*, and *Prayers* (which are printed in greater

and leſſe characters of ſundry ſorts) till he have them pretty well by heart.

Thus having all things which concerne reading Engliſh made familar to him, he may attaine to a perfect habit of it. 1. By reading *the ſingle Pſalter.* 2. *The Pſalmes in meeter.* 3. *The Schoole of good manners*, or ſuch like eaſie books, which may both profit and delight him. All which I would wiſh he may read over at leſt thrice, to make the matter, as well as the words, leave an impreſſion upon his mind. If any where he ſtick at any word (as ſeeming too hard) let him marke it with a pin, or the dint of his nayle, and by looking upon it againe, he will remember it.

When he can read any whit readily, let him begin the Bible, and read over the book of *Geneſis*, (and other remarkable Hiſtories in other places of Scripture, which are moſt likely to delight him) by a chapter at a time; But acquaint him a little with the matter beforehand, for that will intice him to read it, and make him more obſervant of what he read's. After he hath read, aske him ſuch generall Queſtions out of the Story, as are moſt eaſie for him to anſwer, and he will the better remember it. I have know

known ſome, that by hiring a child to read two or three chapters a day, and to get ſo many verſes of it by heart, have made them admirable proficients, and that betimes, in the Scriptures; which was *Timothies* excellency, and his Grandmothers great commendation. Let him now take liberty to exerciſe himſelf in any Engliſh book (ſo the matter of it be but honeſt) till he can perfectly read in any place of a book that is offered him; and when he can do this, I adjudge him fit to enter into a *Grammar* Schoole, but not before.

For thus learning to read Engliſh perfectly, I allow two or three years time, ſo that at ſeven or eight years of age, a child may begin Latine.

CHAP. V.

Wherein children, for whom the Latine tongue is thought to be unneceſſary, are to be employed after they can read Engliſh well.

IT is a fond conceit of many, that have either not attained, or by their

own negligence have utterly loſt the uſe of the Latine Tongue, to think it altogether unneceſſary for ſuch children to learn it, as are intended for Trades, or to be kept as drudges at home, or employed about husbandry. For firſt there are few children, but (in their playing-years, and before they can be capable of any ſerious employment in the meaneſt calling that is) may be ſo far grounded in the Latine, as to finde that little ſmattering they have of it, to be of ſingular uſe to them, both for the underſtanding of the Engliſh Authors (which abound now a dayes with borrowed words) and the holding diſcourſe with a ſort of men that delight to flant it in Latine.

Secondly, Beſides I have heard it ſpoken to the great commendation of ſome Countries, where care is had for the well education of children, that every Peaſant (almoſt) is able to diſcourſe with a ſtranger in the Latine tongue; and why may not we here in *England* obtain the like praiſe, if we did but as they, continue our children at the Latine Schoole, till they be well acquainted with that language, and thereby better fitted for any calling.

Thirdly,

Thirdly, And I am ſorry to adde, that the non-improvement of childrens time after they can read Engliſh any whit well, throweth open a gap to all looſe kinde of behaviour; for being then (as it is too commonly to be ſeen, eſpecially with the poorer ſort) taken from the Schoole, and permitted to run wildeing up and down without any control, they adventure to commit all manner of lewdneſſe, and ſo become a ſhame and diſhonour to their Friends and Countrey.

If theſe or the like reaſons therefore might prevail to perſwade them that have a prejudice againſt Latine, I would adviſe that all children might be put to the Grammar-Schoole, ſo ſoon as they can read Engliſh well; and ſuffered to continue at it, till ſome honeſt calling invite them thence; but if not, I would wiſh them rather to forbear it, then to become there an hinderance to others, whoſe work it is to learn that profitable Language. And that they may not ſquander away their time in idleneſs, it were good if they were put to a Writing-Schoole, where they might be, Firſt helped to keep their Engliſh, by reading of a chapter (at leaſt) once a day; and

ſecond. taught to write a fair hand; and thirdly afterwards exerciſed in Arithmatique, and ſuch preparative Arts, as may make them compleatly fit to undergoe any ordinary calling. And being thus trained up in a way of diſcipline, they will afterwards prove more eaſily plyable to their Maſters commands.

Now, foraſmuch as few Grammar-Schooles of note will admit children into them, till they have learn't their Accidents; the teaching of that book, alſo becometh for the moſt part a work for a Petty-Schoole, where many that undertake to teach it, being altogether ignorant of the Latine Tongue, do ſorrily performe that taske, and ſpend a great deal of time about it to little or no purpoſe. I would have that book, therefore by ſuch let alone, and left to the Grammar-School, as moſt fitting to be taught there onely, becauſe it is intended as an introduction of Grammar, to guide children in a way of reading, writing, and ſpeaking Latine, and the Teachers of the Grammar-Art are moſt deeply concerned to make uſe of it for that end. And in ſtead of the Accidents, which they do neither underſtand nor profit by, they may be bene-

benefitted in reading Orthodoxal Catechiſmes and other Books, that may inſtruct them in the Duties of a Chriſtian, ſuch as are *The Practiſe of Piety*, *The Practiſe of Quietneſſe*, *The whole duty of Man*; and afterwards in other delightful books of Engliſh Hiſtory; as, *The Hiſtory of Queen Elizabeth*; or Poetry, as *Herberts Poems*, *Quarl's Emblems*; and by this means they will gain ſuch a habit and delight in reading, as to make it their chief recreation, when liberty is afforded them. And their acquaintance with good books will (by Gods bleſſing) be a means ſo to ſweeten their (otherwiſe ſowr) natures, that they may live comfortably towards themſelves, and amiably converſe with other perſons.

Yet if the Teacher of a Petty-Schoole have a pretty underſtanding of the Latine Tongue, he may the better adventure to teach the Accidents, and proceed in ſo doing with far more eaſe and profit to himſelf and learner, if he obſerve a ſure method of grounding his children in the Rudiments of Grammar, and preparing them to ſpeak and write familiar Latine, which I ſhall hereafter diſcover, having firſt ſet down ſomewhat how to remedy that defect in reading Engliſh,

with which the Grammar-Schooles are very much troubled, eſpecially, where there is not a good Petty-Schoole to diſcharge that work afore-hand. And before I proceed further, I will expreſſe my minde in the two next chapters touching the erecting of a Petty-Schoole, and how it may probably flouriſh by good Order and Diſcipline.

CHAP. VI.

Of the founding of a Petty-Schoole.

THe Petty-Schoole is the place where indeed the firſt Principles of all Religion and learning ought to be taught, and therefore rather deſerveth that more encouragement ſhould be given to the Teachers of it, then that it ſhould be left as a work for poor women, or others, whoſe neceſſities compel them to undertake it, as a meer ſhelter from beggery.

Out of this conſideration it is (perhaps) that ſome nobler ſpirits, whom God

God hath enriched with an over-plus of outward means, have in some places whereunto they have been by birth (or otherwise) related, erected Petty-Schoole-houses, and endowed them with yearly salaries; but those are so inconsiderate towards the maintenance of a Master and his familie, or so over-cloyed with a number of Free-Scholars, to be taught for nothing, that few men of parts will daigne to accept of them, or continue at them for any while; and for this cause I have observed such weak foundations to fall to nothing.

Yet if any one be desireous to contribute towards such an eminent work of charity, my advice is, that he erect a Schoole and dwelling house together, about the middle of a Market-Town, or some populous Country-Village, and accomodate it with a safe yard adjoyning to it, if not with an Orchard or Garden, and that he endow it with a salary of (at least) twenty pounds *per annum*, in consideration whereof all such poor boyes as can conveniently frequent it, may be taught *gratis*, but the more able sort of neighbours may pay for childrens teaching, as if the Schoole was not free; for they will find it no small advantage to

have such a Schoolc amongst them.

Such a yearly stipend and convenient dwelling, with a liberty to take young children to board, and to make what advantage he can best by other Scholars, will invite a man of good parts to undertake the charge, and excite him to the diligent and constant performance of his duty; especially, if he be chosen into the place by three or four honest and discreet Trustees, that may have power also to remove him thence, if by his uncivil behaviour, or grose neglect he render himself uncapable to perform so necessary a service to the Church and Common-Wealth.

As for the Qualifications of one that is to be the Teacher of a Petty-Schoole, I would have him to be a Person of a pious, sober, comely and discreet behaviour, and tenderly affectionate towards children, haveing some knowledge of the Latine Tongue, and abilitie to write a fair hand, and good skil in Arithmetick, and then let him move within the compasse of his own orb, so as to teach all his Scholars (as they become capable) to read English very well, and afterwards to write and cast accounts. And let him not meddle at all with teaching the Accidents,

dents, except onely to some more pregnant wits, which are intended to be set forwards to learn Latine, and for such be sure that he ground them well, or else dismisse them as soon as they can read distinctly, and write legibly, to the Grammar School.

I should here have closed my discourse; and shut up this Petty-Schoole, were it not that I received *a model for the maintaining of Students* from a worthy friends hands (& one that is most zealously and charitably addicted to advance Learning, and to help it in its very beginnings to come forwards to its full Rise) by which I am encouraged to addresse my remaining words to the Godly-minded Trustees and Subscribers for so good a work, (especially to those amongst them that know me, and my School-endeavours) and this I humbly request of them, that as they have happily contrived a Model for the education of Students, and brought it on a suddain to a great degree of perfection, so they would also put to their hands for the improvement of Schoole-learning, without which such choise abilities as they aim at in order to the Ministry cannot possibly be obtained. And for the

first foundation of such a work, I presume to offer my advise, that in some convenient places, within and about the City, there may be Petty-Schooles erected, according to the number of wards, unto which certain poor children out of every Parish may be sent, and taught *gratis*, and all others that please to send their children thither may have them taught at a reasonable rate, and be sure to have them improved to the utmost of what they are capable. And I am the rather induced to propound such a thing, because that late eminent, Dr. *Bathurst* lately deceased, Mr. *Gouge* and some others yet living did out of their own good affection to learning, endeavour at their own charge to promote the like.

CHAP.

CHAP. VII.

Of the diſcipline of a Petty-Schoole.

THe ſweet and orderly behaviour of Children addeth more credit to a Schoole then due and conſtant Teaching, becauſe this ſpeaketh to every one that the Childe is well taught, though (perhaps) he learn but little; and good manners indeed are a main part of good education. I ſhall here therefore take occaſion to ſpeak ſomewhat concerning the Diſcipline of a Petty-Schoole, leaving the further Diſcourſe of Childrens Manners to Books that treat purpoſely of that ſubject: as, *Eraſmus de moribus, Youths Behaviour, &c.*

1. Let every Scholar repair to Schoole before eight a clock in a morning, or in caſe of weakneſſe before nine; and let him come fairly waſhed, neatly combed, and hanſomly clad, and by commending his cleanneſſe, and ſhewing it to his fellowes, make him to take pleaſure betimes

times of himself to go neat and comely in his clothes.

2. Let such as come before Schoole-time take liberty to recreate themselves about the Schoole, yet so as not to be suffered to do any thing, whereby to harm themselves, or Schoole-fellows, or to give offence, or make disturbance to any neighbour.

3. When Schoole-time calleth, let them all go orderly to their own places, and there apply themselves diligently to their books, without noyse, or running about.

4. When the Master cometh into the Schoole, let them all stand up, and make obeysance (so likewise when any stranger cometh in) and after notice taken who are absent; let one that is most able read a chapter, and the rest attend, and give some little account of what they heard read; Then let him that read, say a short prayer fitted for the Schoole, and afterwards let every one settle to his present taske.

5. The whole Schoole may not unfitly be divided into four formes; whereof the first and lowest should be of those that learn to know their letters, whose lessons may be in the *Primar*. The second

cond of thoſe that learn to ſpell, whoſe leſſons may be in the Single-Pſalter. The third of theſe that learn to read, whoſe leſſons may be in the Bible. The fourth of thoſe that are exerciſed in reading, writeing, and caſting accounts, whoſe leſſons may be in ſuch profitable Engliſh-Books as the Parents can beſt provide, and the Maſter think fitteſt to be taught.

5. Let their leſſons be the ſame to each boy in every form, and let the Maſter proportion them to the meaneſt capacities, thus thoſe that are abler may profit themſelves by helping their weaker fellowes, and thoſe that are weaker be encouraged to ſee that they can keep company with the ſtronger. And let the two higheſt in every forme give notice to the Maſter when they come to ſay, of thoſe that were moſt negligent in geting the leſſon.

7. When they come to ſay, let them all ſtand orderly in one or 2 rowes, & whilſt one ſayeth his leſſon, be ſure that all the reſt look upon their books, and give liberty to him thats next to correct him that is ſaying if he miſtake, and in caſe he can ſay better, let him take his place, and keep it till the ſame boy or another win

win it from him. The ſtriveing for places (eſpecially) amongſt little ones, will whet them all on to more diligence, then any encouragement that can be given them; and the Maſter ſhould be very ſparing to whip any one for his book, except he be ſullenly negligent, and then alſo I would chuſe rather to ſhame him out of his untowardneſſe by commending ſome of his fellowes, and asking him why he cannot do as well as they, then by falling upon him with rating words, or injurious blowes. A great care alſo muſt be had that thoſe children that are ſlow witted and of a tender ſpirit, be not any way diſcouraged, though they cannot make ſo good performance of their task as the reſt of their fellowes.

8 On Mundayes, Wedneſdayes and Fridayes they may ſay two leſſons in a forenoon and two in an afternoon; and on Tueſdayes and Thurſdayes in the forenoons they may alſo ſay two leſſons; but on Tueſdayes and Thurſdayes in the afternoons, and on Saturday mornings I would have the time ſpent in examineing, and directing how to ſpell and read a right, and hearing them ſay the Graces, Prayers, and Pſalms, and eſpecially

cially the Lords Prayer, the Creed, and the Ten Commandements, which are for that purpose set down in the *New-Primar*) very perfectly by heart. And those that can these well may proceed to get other Catechisms, but be sure they be such as agree with the Principles of Christian Religion.

9. Their lessons being all said, they should be dismissed about eleven a clock, and then care must be taken that they go every one orderly out of the Schoole, and passe quietly home without any stay by the way. And to prevent that too too common clamour, and crouding out of the Schoole door, let them rise out of their places one by one with their hat, and book in their hand, and make their honours to their Master as they passe before his face, one following another at a distance out of the Schoole. It were fittest and safest that the least went out the foremost, that the bigger boyes following may give notice of any misdemeanour upon the way.

10 Their return to Schoole in the after-noon should be by one of the clock, and those that come before that hour, should be permitted to play within their bounds till the clock strike one, and

and then let them all take their places in due order, and say their lessons as they did in the fore-noon. After lessons ended, let one read a chapter, and say a Prayer, and so let them again go orderly and quietly home, about five a clock in the summer, and four in the winter season.

11. If necessity require any one to go out in the School time, let him not interrupt the Master by asking him leave, but let him leave his book with his next fellow above him, for fear he should else spoile it, or loose it, and in case he tarry too long forth, let notice be given to the Monitor.

12. Those children in the upper form may be monitors, every one a day in his turn, and let them every evening after all lessons said, give a bill to the Master of their names that are absent, and theirs that have committed any disorder; and let him be very moderate in correcting, and be sure to make a difference betwixt those faults that are vitiously enormous, and those that are but childish transgressons; Where admonitions readily take place, it is a needlesse trouble to use a rod, and as for a *ferula* I wish it were utterly banished out of all Schooles. If

If one, before I conclude, should ask me, how many children I think may be well and profitably taught (according to the method already proposed) in a Petty-School; I return him answer, that I conceive fourty boyes will be enough throughly to employ one man, to hear every one so often as is required, and so many he may hear and benefit of himself, without making use of any of his Scholars to teach the rest, which however it may be permitted, and is practised in some Schooles, yet it occasioneth too much noyse and disorder, and is no whit so acceptable to Parents, or pleasing to the children, be the work never so well done. And therefore I advise, that in a place where a great concours of children may be had, there be more Masters then one employed according to the spatiousnesse of the room, and the number of boyes to be taught; so that every fourty Scholars may have one to teach them; and in case there be boyes enough to be taught, I would appoint one single Master, to attend one single forme, and have as many Masters as there are forms, and then the work of teaching little ones to the height of their best improvement may be throwly done, espe-

eſpecially if there were a writeing-maſter employed at certain houres in the Schoole, and an experienced Teacher encouraged as a ſupervisor, or inſpector, to ſee that the whole Schoole be well and orderly taught, and diſciplined.

What I have here writ concerning the Teaching and ordering of a Petty-Schoole, was in many particulars experienced by my ſelf with a few little boyes, that I taught amongſt my Grammar-Scholars in London, and I know thoſe of eminent worth, and great learning that upon tryal made upon their own children at home, and others at Schoole are ready to atteſt the eaſe and benefit of this method. Inſomuch as I was reſolved to have adjoyned a Petty-Schoole to my Grammar-Schoole at the Token-houſe in *Lothbury London*, and there to have proceeded in this familiar and pleaſing way of Teaching, had I not been unhanſomly dealt with by thoſe whom it concerned, for their own profit ſake to have given me leſſe diſcouragement. Nevertheleſſe, I think it my duty to promote Learning what I can, and to lay a ſure foundation for ſuch a goodly ſtructure as learning is; And though

though (perhaps) I may never be able to effect what I deſire for its advancement, yet it will be my comfort, to have imparted ſomwhat to others that may help thereunto. I have here begun at the very ground work, intending (by Gods bleſſing) forthwith to publiſh *The New Diſcovery of the Old Art of Teaching*, which doth properly belong to a Grammar-Schoole.

In the mean time I intreat thoſe into whoſe hands this little work may come, to look upon it with a ſingle eye, and whether they like or diſlike it, to think that it is not unneceſſary for men of greateſt parts to beſtow a ſheet or two at leaſure time upon ſo mean a ſubject as this ſeem's to bee. And that God which cauſeth immenſe rivers to flow from ſmall ſpring-heads, vouchſafe to bleſſe theſe weak beginings in tender age, that good learning may proceed hence to its full perfection in riper years.

FINIS.

THE

Usher's Duty;

OR

A PLAT-FORME

of Teaching

LILIES Grammar.

By *C. H.*

LONDON,
Printed by *J. T.* for *Andrew Crook*
at the *Green Dragon* in *Pauls*
Church Yard, 1659.

THE
Usher's Duty,
OR
A Plat-forme of Teaching *Lilies* Grammar.

CHAP. I.

How to help Children that are imperfect in reading Englisb, when they are brought to the Grammar-Schoole; and how to prepare them for more easie entrance upon Latine.

THE want of good Teachers of Englisb in most places where Grammar-Schooles are erected, causeth that many Children are brought thither to learn the Latine Tongue, before they can read well. And this chiefly, to prevent their losse of

time with those that can teach them no further.

Now such Scholars for the most part become the greatest disgrace to the Master of all the rest, partly because indiscreet and illiterate parents (I wil not say servants) that can scarcely read English themselves, become too severe judges of his work, and partly because he seem's to some to undervalue himself by admiting Petties into his Schoole. But for the toyl and trouble that he hath in teaching such, I rather seek how to remedie it, then go about in words to expresse it.

To help therefore that defect of reading English aright, you may take this, as the most useful course.

1. Let them read a Chapter every morning, and every noon in *the New-Testament*, and at ten and four a clock, a piece of the *Accidents*, which will require (at least) a quarter of a year to be read over, in case the children be very imperfect, but in case they be any whit ready, it may be gone over in six weeks time.

2. To exercise their slender memories at their first coming to Schoole, and to find them some little task over-night

(to

(to which they ſhould be inured at the firſt, that they may not take it more hardly afterwards) let them commit to memory ſome few ſtaves of ſuch Pſalms in Meeter, as you in your diſcretion ſhall think beſt to ſute with their ſhallow apprehenſions: *Pſalm.* 1. 4. 12. 15. 19. 25 34. 67. 100. 103, 104 119. are excellent for this purpoſe.

That they may be more perfect in their leſſons before they come to ſay;

1. It were good, if you did now and then read a piece for their imitation, obſerving the juſt and full pronounciation of each ſyllable, and making pauſes as they come.

2. But eſpecially as they ſit in their form, ſee that every one after another read the Leſſon twice or thrice over (the higheſt, becauſe the moſt able beginning to read firſt) and cauſe that every one attend diligently to what is read, looking conſtantly upon his book, and let them have liberty (who can ſooneſt) to correct him that readeth any word amiſſe, and to note it as his miſtake. But in this a care muſt be had that they make no noiſe nor diſturbance to the reſt of the Schoole.

3. When they come to ſay, let eve-

ry one in that order you shall appoint (beginning either with the highest or lowest, or otherwise) read the whole Lesson, or a piece of it, as the time will best permit you to hear them, and when the lesson is gone often enough over, you may propound a familiar and short question or two out of it, thereby to make somewhat of its meaning stick in their memories, and dismisse them to their places to ask one another the like.

But because *the Accidents as it is now Printed* (especially that part of it which concerneth the conjugateing of verbs) *is too full of difficult Abbreviations* for the most Children to read, or some Masters (that undertake it) to teach; I have found a great advantage and ease by making use of *the examination of the Accidents*, before I put them to read the Accidents it self, especially with some more dull-witted boyes, that I could not otherwise fasten upon; and the way I used, it was this: I caused,

1. That Children should read over onely the first part of it, which concerneth *the Introduction of the eight parts of Speech*, by taking so much at a time, as they could well be able to read, and belonged to one or more particular heads of

of Grammar. Thus in the first going it over, I made them acquainted with the usual terms of Grammar-Art, so as to be able (at least) to turn to a *Noun*, *Pronoune*, *Verb*, &c. and to what belong to them, as, *to the Numbers*, *Cases*, *Persons*, *Moods*, &c. and to tell how many there are of each.

And in the second reading it over, I taught them to take notice what every part of speech is, and how it differs from others, and what things belong to every one of them. And this I did by English examples, which best help to instruct their understandings in the meaning of what they read, and confirm their memories to keep it. Ex. gr. having shewed them in their Book, that a Noun is the name of a thing, and that it is substantive, or Adiective, and hath Numbers, Cases, Genders, Declensions, and Degrees of Comparison; I instance several words, as, *a horse*, *of men*, *sweet honey*, *with sweeter words*, and let the Children who can readiliest, tell me what belong to them. This is (as Mr. *Woodward* very well expresseth it in his *Light to Grammar*, chap. 2. "*To Teach a* "*Child to carry a Torch or Lanthorn in his* "*hand, that thereby the understanding may*

"*do its office, and put to memory to do hers;*
"to slip into a Childes understanding
"before he be aware, so as he shall have
"done his task, before he shall suspect
"that any was imposed; he shall do his
"work playing, and play working; he
"shall seem idle and think he is in sport,
"when he is indeed seriously and
"well employed. This is done (saith
he) *by Præcognition*, for it *convey's a light into the understanding, which the childe hath lighted at his own candle.*

Now forasmuch as the way of working hereby is, when *the inward senses* of the Childe *are instructed by the outward, and the more help one hath of the outward, the surer and firmer the instruction is within*; I cannot but here give notice of Mr. *Commenius's Orbis Pictus*, as a most rare devise for Teaching of a Childe at once to know things and words by pictures, which may also serve for the more perfect and pleasant reading of the English and Latine Tongues, and entering a childe upon his Accidents; if the dearnesse of the book (by reason of the brasse cuts in it) did not make it too hard to come by.

But where the book may be readily had (as who would not bestow four

or

or five shillings more then ordinary to profit and please a Son?) I would advise that a child should bring it with him at his first coming to a Grammar-Schoole, and be employed in it together with his Accidents, till he can write a good legible hand, and then a Master may adventure to ground him well in *Orthography*, and *Etymologie*, by using that Book according to the directions already given in the *Preface* before it, and causing him every day to write a Chapter of it in English and Latine.

He that would be further instructed how by teaching English more Grammatically, to prepare his Scholars for Latine, let him consult Mr. *Pool's English Accidents*, and Mr. *Wharton's English Grammar*, as the best books that I know at present, for that purpose.

CHAP. II.

How to teach Children in the first Forme, the Grounds or Rudiments of Grammar *contained in the* Accidents, *and to prepare them for the Latine tongue with ease and delight.*

BEing here to deliver my mind concerning entering little ones, by way of Grammar, to the Latine Tongue, (a matter which I may truly say hath ever since I began to teach) cost me more studie and observation, then any one point of my profession, and the more because I see few able Schoole-Masters vouchsafe so far to unman themselves as to minde it, I desire three things may be considered by all that goe about to enter children to Grammar-Learning, *viz.* that

1. *There is a great difference betwixt a man that teacheth, and a Childe that is to be taught.* For though I do not altogether hold with him that sayeth a man in his Childe-hood is no better then a bruit-beast, and useth no power but anger and concupiscence; nor take upon me here

here to dispute whether a Childe learneth more by rote then by reason, yet this I dare aver, that *the more condescention is made to a Childes capacity, by proceeding orderly and plainly from what he knoweth already, to what doth naturally and necessarily follow thereupon, the more easily he will learn.* A man therefore that hath the strength and full use of reason, must conduct his young learner, to follow him in a rational way, though he must not expect him to goe *æquis possibus*, as fast as himself. And forasmuch as a childe is tender, a man must abate of his roughnesse; seeing a childe is slow of apprehension, he must not be too quick in his delivery; and seeing a childe is naturally aukward to his work, he must not be too passionate, if he do amisse. *Tullies* observation is that, *Quo quis doctior est, eo iracundius docet*; and *Mr. Mulcaster* gives notice that there is a number of discoursers that can say pretty well to a general Position, but shew themselves altogether lame in the particular applying it, which is a thing that attendeth onely upon experience and years. He would therefore (and that rightly) have a trainer of youth reclaimed unto discretion, whose commendation *Aristotle*

placeth in the skil of specialities. And I would advise him that hath to deal with a childe, to imitate the nurse in helping him how to go forward, or the Gardiner in furthering the growth of his young plant. *Est & hac summi ingenii maxima infirmitas non posse descendere*, saith a Teacher of eloquence; *Tall wits, like long backs, cannot abide to stoop, but whosoever is a Schoole-Master, and would do his duty as he ought, must account it a point of wisdom to condescend to a childes capacitie, be it never so mean.* How have I delighted to see an Artist (I mean a watch-maker or the like) spend an hour or two sometimes in findeing a defect in a piece of work, which he hath afterwards remedied in the turning of a hand; whereas a more hasty work-man hath been ready to throw the thing aside, and to neglect it as good for no use. *Let the Master ever mind where a childe sticks, and remove the impediments out of his way, and his Scholar will take pleasure, that he can go on in learning.*

2. *There is a great disproportion betwixt a Childes capacitie, and the Accidents it self.* Children are lead most by sense, and the Grammar-rules, consisting in general Doctrines are too subtile for them;

them; Childrens wits are weak, active, and lively, whereas Grammar notions are abstractive, dull, and liveleſſe; boyes finde no ſap, nor ſweetneſſe in them, becauſe they know not what they mean; and tell them the meaning of the ſame rule never ſo often over, their memories are ſo waterish, that the impreſſion (if any were made in the brain) is quickly gone out again. Roat runneth on apace and mindeth nothing ſo much as play; and *it is very hard to teach a childe in doing of a thing to heed, much leſſe to judge what he doth, till he feel ſome uſe of reaſon,* in the mean time, he will profit more by continual practice and being kept ſtill (as he loves to be) doing, then by knowing why, and being called upon to conſider the cauſes wherefore he doth this or that.

Beſides, it wil clearly appear to any that ſhall but minde the confuſed order (eſpecially of the verbs) and the perplexity of ſome Rules and Examples, that, that book was rather made to informe thoſe of riper years, who knew ſomething of Latine before, with the reaſons of what they knew, then to direct little ones (as we do now) to uſe it as a rule about that, whereof they are ignorant altogether.

3. It

3. *It is one thing to learn the Latine Tongue, or any other Language, & another to learn the Grammar, as a guide to it, or a means to attain the reason of it*; we see how readily children learn to speak true and proper English (and they may also do the same in Latine by daily use and imitation of others, long before they are able to apprehend a definition of what Grammar is, or any thing else concerning it. And the reason hereof is, because the first is a work of the imagination and memory, which are apt to take and keep impressions, having the senses to help them, but the other belongs to the understanding, which for want of the strength of reason to assist it, is hard to be wrought upon in a childe, *and till the memory and understanding go hand in hand, a child learns nothing to any purpose.* Hence it cometh to passe, that Grammar-learning (as it is generally now used) becometh a a work of more difficulty and discouragement both to Master and Scholar, then any studie or employment they undertake, and that many have striven to contrive more facill Grammars for their Scholars, whereas indeed the right and constant use of any one that is compleat, so as to handle the *subjectum*

tium totale of the Art, doth easily reduce all others to its-selfe, especially after the Language is somewhat gained.

These things thus premised, I conceive it very necessary for all such as undertake to teach Grammar to little children, to cherish and exercise those endowments which they see do shew themselves most vigorous and prompt in them, be they memorie, phansie, &c. and to proceed orderly and by degrees (for so nature it self doth) that they may be able to hold pace with their Teachers, and to perceive how themselves mount higher and higher, and at every ascent to know where they are, and how to adventure boldly to go forward of themselves. And forasmuch as the Accidents is generally made use of as an introduction to Latine *Grammar*, (which *of it selfe is but a bare rule*, and a very naked thing, as Mr. *Mulchaster* hath well observed) and *it is one thing to speak like a Grammarian, and another thing to speake like a Latinist*, (as *Quintilian* hath noted) it is fit that both the Accidents and the Latine Tongue together should be brought within Childrens reach, and made more familiar unto them then for-

formerly. And how this may be done even with those of seven years of age, or under, I shall now go on to discover according to what I have tryed, and do every day still put in practise. But this *I require* aforehand (which Mr. *M' Ichaster* also wisht for) *that a childe may have his reading perfect, and ready in both the English and Latine tongue, and that he can write a fair hand before ever he dream of his Grammar.* For these will make him he shall never complain of after difficulties, but cheerefully make a wonderful riddance in the rest of his learning.

The commonly received way to teach children the first Rudiments of Latine-Speech is, to put them to read the Accidents once or twice over, and then to let them get it without book by several parts, not respecting at all whether they understand it, or not. Thus they spend two or three years (for the most part) in a wearisome toile to no purpose, not knowing all the while what use they are to make of their book, nor what the learning of such a multitude of Rules may tend to, and *in the interim of getting the Accidents by heart* (if great care be not taken) *they loose that ability of Reading English*, which they brought from the Petty-Schoole; and this makes the

the Parents cry out againſt Learning Latine, and complain of their Childrens not profiting at the *Grammar-Schooles*, whence they are therefore ſometimes taken and ſent back again to a Miſtreſſe or Dame to learn Engliſh better. The conſcientious Maſter all the while ſtriveing to the uttermoſt of his ſtrength and skil to preſerve his credit, and not knowing well how to remedie this miſchief otherwiſe, then by haſtning on the Children in this common road, doth over-toyl (if not deſtroy) himſelf, and diſcourage (if not drive away) his Scholars, by his too much diligence.

Having therefore made ſure that the little Scholars can read very well, and write plainly before-hand, put ſo many of them as are well able to hold pace together into one form, and begin to *teach them their Accidents in an underſtanding manner*, thus,

1. *Give them a glymps or inſight into the introduction or firſt part of it*, by dividing it into twelve parts, and making them to take notice of the chief heads in every one; whereof, The firſt may be, *concerning the eight parts of ſpeech, of a*

Noune

Noun and its kindes, of Numbers, Cases, and Genders.

The second *of the Declensions of Nounes substantives.*

The third, *of the declining of Adjectives, and their comparison.*

The fourth, *of a Pronoune.*

The fifth, *of a Verb and its Kindes, Moodes, Gerunds, Supines, Tenses, Persons and conjugations.*

The sixth, *of the Conjugateing of Verbs in O.*

The seventh, *Of the Verb Sum.*

The eighth, *Of Verbs in OR.*

The ninth, *Of Verbs irregular, as Possum, &c.*

The tenth, *Of a Participle.*

The eleventh, *Of an Adverb.*

The twelfth, *Of a Conjunction, a Præposition, and an Interjection.*

By this means they shall know the general terms of Grammar, and where to turn to any Part of Speech, and to what belongs to it in the Book. As they get their Parts, make them one to hear another read it over in their seat as they sit orderly; as they say, let every one read a greater or lesser share, as you please to appoint, and make the rest attend to him that readeth; after they have

have ſaid, one may take *the examination of the Accidents*, and out of it ask the queſtions belonging to their preſent Part, to which the others may make anſwer out of the words of their *Accidents*, which if they cannot readily do, he may tell them out of his Book; and if your ſelfe ſometime examine them in the moſt familiar and general queſtions, it will help them to underſtand, and ſharpen their memories very much for the getting of that by heart, whereof they already know ſomewhat.

2. When they get *the Introduction* memoriter, let them take but a very little at once, that they may get it more perfectly in a little time, and this will be a means ſtill to hearten them on to a new leſſon, but be ſure that every leſſon end at a full Period; and that none may ſeem to be overcharged or hindred, let alwayes the weakeſt childe appoint the task, and cauſe the ſtronger to help him to perform it as he ought.

Forasmuch as your Scholars memories are yet very weak and ſlipperie, it is not amiſſe to help them by more frequent Repetitions, eſpecially at the end of every part of ſpeech, which they ſhould examine ſo often over, till they

can

can answer to any thing, that is in their book concerning it. Then let them proceed to the next in like manner, not forgetting to recall the more general and necessary points to memory from the very beginning, and this will be a meanes to make them keep all fresh in minde, and to be able to tell you what Part of Speech any word is which you shall name, either in English or Latine, and what belongs to it, which is one main end for which the introduction was made; you may now and then exercise them in distinguishing the eight Parts of Speech, by giving them a Period, and after they have writ it out, making them to mark every word what part of Speech it is by these figures, 1, 2, 3, 4, 5, 6, 7, 8.

3. But as they get the introduction by heart, and learn to answer to the questions raised out of it, an especial care and paines must be taken ever and anon, *to make them very perfect in declining Nounes, and formeing Verbs. Let them* therefore as it were by by-tasks, *get the examples of the Nounes, and Verbs very perfectly, which are set down in their Accidents.*

Then, *First let them decline the Arti-*

cles

cles ſeverally or joyntly, for by theſe they may know the Gender, Caſe, and Number of a Noun, though many learned Grammarians of late do leave them off as uſeleſſe. *Harum Muſarum* was formerly, as much as to ſay that *Muſarum* is of the Feminine Gender, Genitive Caſe, and Plural Number; And whereas the Rule beginneth with the Genitive Caſe, do you ſupply the Nominative thus,

2. *Cauſe them with every example to joyn the Rule of the Declenſion*, and thereby to know the due Termination of every caſe in both Numbers, ſaying the Engliſh ſometimes before, and ſometimes after the Latine, the Nom. caſe ſingular of the firſt declenſion endeth in *a*, as *Nominativo Hac Muſa* a ſong; the Genitive in *æ*, as *Hujus Muſæ* of a ſong, the Dative in *æ*, as *Huic Muſæ*, to a ſong, *&c.*

3. *Let them give you the bare Terminations of every declenſion in each caſe in both numbers*, as to ſay, The Terminations of the firſt declenſion throughout all caſes in both Numbers are, Singulariter, Nom. *a*, Gen. *æ*. Dat. *æ*, Accuſ. *am*, *&c.*

The Terminations of the Nominative

tive case singular of the five Declensions are, of the first, *a*. of the second *r*, *us*, *um*. of the third *a*, *c*, *e*, *i*, *l*, *n*, *o*, *r*, *s*, *t*, *x*. of the fourth *us*. of the fifth *es*.

The Terminations of the Genitive case singular of the five Declensions are, Of the first *æ*, the second *i*, the third *is*, the fourth *us*, the fifth *ei*, &c. And let them take especial notice of the endings of the Genitive case singular, because thereby they may know of what declension a Noun is, when they find it in a Vocabulary, or Dictionary.

4. *Furnish them out of their Vocabularie* or otherwise, *with store of examples for every several Declension*, till they can readily decline any regular Noune; but then especially mind them of the Voca. singular of those Nounes that end in *us* of the second Declension, and of those that are of the neuter Gender, of the second, third, or 4th declension, and what cases they make all alike in both numbers.

5. *Exercise them in declining Nounes so often, till they can tell you at once the termination of any case in either number in one or all the declensions, and say on a sodain what any Noune you name to them doth make in any one case of each Number in English*

or

or Latine. As, if you ask them of what declenſion, caſe and number this termination *os* is, they can preſently anſwer, that *os* is of the ſecond declenſion, Accu. caſe and plural number; or, if you ask them of what Declenſion, Caſe and Number *virtute* is, they can anſwer, that *virtute* is of the third declenſion, the Ablative caſe and ſingular number. So in Engliſh, if you ſhould ſay *with a pen*, they can tell you it is the Ablative caſe and ſingular number, and therefore muſt be ſaid in Latine *Penna*. Or if in Latine you ſhould ſay *pennas*, they can tell you it is of the accuſative caſe plural number, and muſt be ſaid in Engliſh *pennes or the pennes*.

6. *In declining Adjectives cauſe them to minde to what declenſion their ſeveral genders belong*, and after they can parſe every Gender alone by it ſelf, teach them to joyn it to a ſubſtantive of the ſame or a different declenſion, with the Engliſh either before or after the Latine, thus; Singulariter Nominativo *Pura charta*, fair paper, Gen. *puræ chartæ*, of fair paper, &c. Sing. nom. *novus Liber* a new Book, Gen. *novi Libri* of a new Book, &c. Sing. Nom. *Dulcis conjux.*

a ſweet wife, Gen *Dulcis Conjugis*, of a ſweet wife, &c *Edentula anus* a toothleſs old-woman, Gen. *endentulæ anus*, of a toothleſs old-woman, &c. *Frigida glacies*, cold ice, Genitivo, *frigidæ glaciei* of cold ice, &c. *Gravis Turba*, a troubleſome rout, Gen. *Gravis Turbæ* of a troubleſome rout, &c. *Magnum Onus*, a great burthen, Gen. *magni oneris*, of a great burthen, &c.

7. *Accquaint them well with the manner of forming the three degrees of compariſon*, by ſhewing them how the comparative and ſuperlative are made of the poſitive, according to the rules, and then let them decline an adjective in all the degrees together throughout all caſes and Genders in both Numbers, as well Engliſh as Latine, thus; Sing Nom. *durus* hard, *durior* harder, *duriſſimus* very hard; *dura* hard, *durior* harder, *duriſſima* very hard; *durum* hard, *durius* harder, *duriſſimum* very hard; Gen. *duri* of hard, *durioris* of harder, *duriſſimi* of very hard, &c. Sing. Nom. *felix* happy, *felicior* more happy, *feliciſſimus*, moſt happy; *felix* happy, *felicior* more happy, *feliciſſima* moſt happy; *felix* happy, *felicius* more happy, *feliciſſimum* moſt happy. Gen. *felicis* of happy, *felicioris* of more happy, *feliciſ-*

felicissimi of most happy, &c. then teach them to joyn a Substantive with any one or all of the Degrees, thus, *Injustus pater*, a harsh father, *injusta mater*, an unjust mother, *injustum animal*, an unjust creature. *Indoctus puer*, an unlearned boy. *Indoctior puella* a more unlearned girle. *Indoctissimum vulgus* the most unlearned common people.

8. To help them the better to perform this profitable exercise of themselves, *let them sometimes write a Noun*, which you appoint them, *at large*, *and distinguish betwixt* that part of it which is moveable, and that which is immoveable; I mean betwixt *the fore-part of the word*, *and its termination*, thus: Sing. Nom. *Mens-a* a Table, Gen. *Mens-æ* to a Table. Dat. *Mens-æ*, to a Table, &c. to the end.

Thus likewise they may be exercised in writing out Substantives, and Adjectives, and forming the degrees of comparison, with which work they will be exceedingly much delighted, when once they can write, and by once writing, they will better discern what they do, then by ten times telling over; which makes me again presse hard, that either a child may be able to write before he be put to the Grammar Schoole, or else be put to learn

to write so soon as he comes thither. For besides the confused disorder it will make in a Schoole, when some children are fitted to undergoe their taskes, and others are not, *they that can write, shall be sure to profit in Grammar learning, whereas they that cannot, will do little* but disturb the Schoole, and hinder their fellowes, and bring a shame upon their Master, and a blame upon themselves, because they do not learn faster. And, alas poor child, how should he be made to go that wants his legges? if he go upon crutches, it is but lamely. And how should he be taught Grammar, which is the Art of right writing, as well as speaking, that cannot write at all? I wish they that take upon them to teach boyes Grammar before they can write, would but take upon them the trouble to teach one to speak well, that cannot speak at all. But I say no more of this subject, for though what I say have seemed to some a meer Paradox, yet upon triall, they have found it a plain reall Truth; and such as any man in reason will assent to.

As for that which is generally objected, that whilst children are young, their hands are unsteady, and therefore they should go on at their books, till they grow

grow more firm; it will quickly be found a meer idle phanſie, when ſuch obſcters ſhall ſee leſſe children then their own every day practiſe fair writing, and make more ſpeedy progreſſe at their books by ſo doing.

Now *touching verbs.*

1. *Be ſure that children be well acquainted with the different kinds of them*, diſtinguiſhed, both by ſignification and termination; *as alſo with their Moods, Tenſes, and Signes of them, and with the characteriſtical letters of the four conjugations* (which are *a* long, and *e* long, and *e* ſhort, and *i* long.) And as they conjugate a verb, let them take more particular notice of its Preſent tenſe, Preterperfect tenſe, and firſt Supine, becauſe of theſe, all other tenſes are formed; and theſe therefore are ſpecified in every Dictionary.

2. *Let them* firſt *repeat over the verb Sum, according to four Moods onely*, (the Optative, Potential, and Subjunctive being the ſame in all verbs) becauſe it hath a proper manner of declineing, and is moſt frequently uſed, and will be helpful to form the Pretertenſes in the Paſsive voyce, which conſiſt of a Participle joyned with it.

3. *Let them get the Active voyce very per-*

fedly by heart, and afterwards the Paſſive, (though they do it more leaſurely, taking but one Mood at a leſſon) *and* let them not now repeat the paradigmes as they ſtand confuſedly together in their book, but *ſever them one from another,* and go on with one at once, *viz. Amo,* by it ſelf, *Doceo,* by it ſelf, *Lego* by it ſelf, and *Audio* by it ſelf, thorow all *Moods*, Tenſes, Numbers, and Perſons, giving the Engliſh with the Latine, ſometimes putting the one before, and ſometimes the other. *And be ſure to make them mind all the ſignes in Engliſh, and the terminations anſwering to them in Latine.*

4. Then *teach them to form only the firſt perſon ſingular of every conjugation ſeverally,* both with Latine before Engliſh, and Engliſh before Latine; as, *Amo* I love, *Amabam* I did love, &c. or I love *Amo*, I did love *Amabam*, &c.

5. *Cauſe them* again *to form onely the Preſent tenſe, with the tenſes that depend more* immediately *upon it,* and *then the Preter tenſe, with thoſe that are formed of it.* And give them here to obſerve the Rule in their Accidents touching the Formation of the Tenſes, which is more eaſie to be delivered and remembred, thus; All tenſes that end in *ram, rim, ſſem, ro, ſſe,* are formed

formed of the Preter tenſe, and all the reſt of the Preſent tenſe, according to the Latine verſe.

Ram, rim, ſſem, ro, ſſe; formabit cætera Præſens.

6. *Make them to give you the terminations of the firſt perſon ſingular throughout all Moods and Tenſes, of each ſeverall Conjugation,* as to ſay, The terminations of the firſt perſons ſingular in the firſt Conjugation are *o, abam, avi, averam, abo,* &c. Then let them run over the Terminations of all the Perſons in both Numbers of every Mood and Tenſe in the ſeverall Conjugations, as to ſay; The Terminations of the Indicative Mood Preſent tenſe of the firſt Conjugation are, *o, as, at, amus, atis, ant.* Of the Preterimperfect-tenſe, *abam, abas, abat,* &c.

7. *Let them joyn the Terminations of the firſt perſon, with the ſignes of every Tenſe in both voyces,* thus, *o* do, *bam,* did, *i* have *ram* had *bo* ſhall or will, &c. *or* am, *bar,* was, *us ſum vel fui,* have been, *us eram vel fueram,* had been, *bor,* ſhall be, &c. throughout all the Conjugations. And let them withall take notice how the three perſons in both numbers differ both in ſignification and ending, as I *o* and *r,* thou *s* and *ris,* he *t* and *tur,* we *mus* and *mur,* ye *tis*

and *ni*, they *nt* or *ntur*.

8. *Let them repeat the Active and the Passive voyce together, and compare them one with another*, as they form them in all persons throughout each Mood and Tense of every Conjugation, thus; *Amo* I love, *Amor* I am loved. *Amabam* I did love, *Amabar* I was loved, &c.

9. *Exercise them well in so many severall examples of the four Conjugations*, as that on a suddain they can render you any Verb out of Latine into English, or out of English into Latine, with its right Mood, Tense, Number, and person, you telling them the first word of it, or they knowing it before-hand, as if you say *we have run*, they can answer *cucurrimus*; or if you say, *I shall blot*, they can answer *maculabo*, having learnt that *Curro* is Latine for *to run*; and that *maculo* signifieth *to blot*. To make them more fully acquainted with the variation of a verb, it were good sometimes for them to write one out at full length, both in English and Latine, making a line betwixt the alterable part of it, and the termination (which remaineth alike to all, thus, *Voc-o* I call, *voc-as* thou callest, *voc-at* he calleth, &c.

N.B. The Nouns and Verbs being thus *perfectly gotten* at the first, (till which be

be done, the Preface before the Grammar counteth not the Scholar ready to go any further, and saith it may be done with a quarter of a years diligence, or very little more) *the difficulty of the Latine tongue will be quite over-past*, and a childe will more surely and heedfully learn them thus singly by themselves, then by long practice in parsing and making Latine, because then he is to attend many other things together with them, for the better observation whereof, these will abundantly prepare him.

And because all children are not so quick-witted, as fully to apprehend the various alteration of the Nouns and Verbs, till after long and continued practice, it were good if a time were set apart once a week, wherein all the Scholars (especially of the three lower forms, and those in the upper that are less expert, as having perhaps come from a Schoole wherein they were never thus exercised) may be constantly employed in this most profitable exercise. And for more ready dispatch, amongst a multitude, it is not amiss if they repeat them thorow in a round word by word, saying every one in order after another, thus: 1. Sing. Nom *Musa*, a Song, 2. Gen. *Musæ* of a Song. 3. Dat. *Musæ*

to a Song, 4. Accus. *Musam* the song, &c. till they have gone thorow all the Declensions, and Conjugations, and the forementioned variety of practice upon them, according as we may observe *Corderius* in his Colloquies, to have given us a hint. And to stirre them all up to more attentiveness, the Master may (unexpectedly sometimes) aske the case of a Noun, or the Mood and Tense of a Verb, of one that he espieth more negligent in minding, then the rest.

As an Help to the better performance of this necessary task, I provided a little book of one sheet, containing *the Terminations and Examples of the Declensions, and Conjugations*, which the less experienced may make use of, till they can exercise themselves without it; by the frequent impression, and ready sale whereof, I guess it hath not been unacceptable to those of my profession, for the purpose whereto I intended it: and I have sometimes in one afternoon made a thorow practice of all that hath here been mentioned touching Nouns and Verbs, without any wearisomness at all to my self, or irksomness to my Scholars, who are generally impatient of any long work, if it be not full of variety, and easy to be performed.

Some

Some little paines would alſo be taken with *the Pronounes*, ſo as to ſhew their number, diſtinction, manner, of declining both in Engliſh and Latine, and their perſons: and then with the Participles to mind how their four tenſes are diſtinguiſhed both by their ſignification and ending, and how they are declined, like Adjectives.

Touching *Adverbs*, *Conjunctions*, and *Interjections*, they need only to tell of what ſignification they are; and touching *Prepoſitions*, let them obſerve which ſerve to an Accuſative caſe, which to an Ablative, and which to both.

Now for the more orderly diſpatch of this firſt part of the Accidents and the better learning of every part of it, not by rote, but by reaſon; and to make children more cunning in the underſtanding of the things, then in rehearſing of the words, and to faſten it well in their memories; I have found it very profitable to ſet apart two afternoons in a week (commonly Tueſdayes and Thurſdayes) for the examination of it all quite thorow, cauſing one ſide of a Form to ask the queſtions out of *the examination of the Accidents*, and the other to anſwer according to the words of their book, and whether

they do this exactly *memoriter*, or sometimes looking upon the book, it makes no matter; for the often practise hereof, will be sure to fix it after a little while in their understanding and memories so fast, that they will have it ready for use, against they come to the second part of the Accidents, which concerneth Concordance and Construction.

N. B. When children first begin their Introduction, they may provide *a little vocabulary* (if the *Orbis Pictus* be too dear, out of which they should be made to read over a Chapter every day, at one or four a clock, and when it is read over you may see who can give you the most names of things under one head, both English and Latine, and let him that tells you the most, have some little reward for encouragement, to draw on others in hope of the like, to do as well as he. This profitable exercise was often used by *Corderius*, and is an excellent mean to help children to store of words, which are indeed the subject about which Grammar is conversant, so that *to teach one Grammar without giving him some knowledge of words, is to teach him to tye a knot, that hath not a string to tye it upon.* They may say the *Introduction* for parts, and *the Vocabulary* for lessons,

lessons, (as you please) and when ever they go out about necessitous business, be sure they say (at least) four words of those which they have learnt, and let them alwayes carry their *Vocabulary* about with them, to be looking into it for words.

Thus then I allow one half year for boyes in the lowest form, that can read and write before hand, to learn *the first part of the Accidents*, and how to call things by their Latine names, making use of *a Vocabulary*.

And then I would have them divide the whole *Introduction* into twelve parts, (as they did at the first reading of it over) and repeat constantly every morning one by heart, to fix it well in the memory: and for fore-noon lessons (to be said about ten of clock) they may proceed to *the second part of the Accidents*, commonly called *the English Rules*, for the perfect knowledge and exercise whereof, they may profitably spend the succeeding halfe year.

In getting whereof, because custome hath every where carried it (contrary to those excellent directions given in the Preface to the Reader, of which Mr. *Hayne* mentioneth *Cardinal Wolsey* to have been

the Author) for children first to read them over, and afterwards to con them by heart as they stand in the book, (making it a work meerly for the memory, which some children are good at, though they understand nothing at all; and therefore many unskilful Masters, not knowing how to do otherwise, especially with boyes that cannot write, let them run on by rote, presuming that when they have got the Rules thus, they may be afterwards made to understand them by practise in parsing) I will go along with the stream, and allow my Scholars to get them by heart, saying two or three Rules at a time, as they do in most schooles; and as they do this, I would have them chiefly to take notice of the Titles, or Heads, and which are the general Rules, and which are the Observations, and Exceptions made concerning it, that by this meanes they may learn to turn readily to any one of them that shall be called for. But that children may best understand, and soonest conceive the reason of the Rules, and thereby be made acquainted with the fashion of the Latine Tongue, (which is the main scope that this part of the Accidents aimeth at) I would have them daily exercised *in the practice of Concordance and Construction*

ſtruction (which will alſo confirm and ready them in the Introduction) after this manner.

1. *Let them mark out the more generall and neceſſary Rules* (as they go along) *with their examples*, and after they have got them perfectly by heart, let them conſtrue and parſe the words in the Example, and apply the Rule to the words to which it belongeth, and wherein its force lyeth.

2. *Let them have ſo many other examples beſides thoſe* that are *in their book*, as may clearly illuſtrate and evidence the meaning of the Rule, and let them make it wholly their own by practiſing upon it, either in imitating their preſent examples, or propounding others as plain. Thus that example to the Rule of the firſt Concord may be firſt imitated; *Præceptor legit, vos vero negligitis. The Maſter readeth, and ye regard not. The Paſtors preach, and peop'e regard not. I ſpeak, and ye hear not. We have read, and thou mindeſt not.* And the like may be propounded, as, *whileſt the Cat ſleepeth, the Mice dance. When the Maſter is away, the boyes will play. Thou neglecteſt, when I write.* And theſe the children ſhould make out of Engliſh into Latine, unto which you ſhould ſtill adde more,

till

till they be able by themselves to practise according to the Rule.

3. After they have thus gone over the general Rules, *Let them together with one Rule get its exceptions, and observations, as they lie in order*, and learn how they differ from the Rule, and *be sure that they construe and parse every example, and imitate, and make another agreeable to the Rule*, observation or exception, as is shewed before.

N. B. Now forasmuch as little ones are too too apt to forget any thing that hath been told them concerning the meaning of a rule and the like, and some indeed are of more leasurely apprehensions then others, that require a little consideration of a thing before they can conceive it rightly, they may be helped by making use of *the second part of the Accidents examined*; wherein,

1. The Rules are delivered by easie and short questions and answers, and all the examples are Englished, and the words wherein the force of the example lyeth are applyed to the rule.

2. The examples are Grammatically construed, and all the first words in them set down in the margent, and referred to an Index, which sheweth what part of Speech

Speech they are, and how to be declined or conjugated. This I contrived at the first as a means to prevent Childrens gadding out of their places, under a pretence of asking abler boyes to help them in construing and parsing these examples, but upon tryal I found it a great ease to my self for telling the same things often over, and a notable encouragement to my Scholars to go about their lessons, who alwayes go merrilier about their task, when they know how to resolve themselves in any thing they doubt.

4. When they have got the second Part of the Accidents well by heart, and understand it (at least) so far as to be able to give you any rule you call for, you may divide it also into eight parts, according to the heads set down in the book, whereof, the

First, May be *concerning the first, second, and third Concord.*

The second, *concerning the case of the relative, and the Construction of Substantives.*

The third, *concerning the Construction of Adjectives, and of a Pronoune.*

The fourth, *concerning the construction of Verbs with a Nominative, and Genitive Case.*

The fifth, *concerning the construction of*

Verbs

Verbs with a Dative, Accusative and Ablative Case.

The sixth, *concerning the construction of Passives, Gerunds and Supines.*

The seventh, *concerning time, space, place and impersonals.*

The eighth, *concerning the Participle, the Adverb, the Conjunction, the Præposition, and the Interjection*; which being added to the foregoing twelve, *the whole Accidents may be easily passed over at twenty Parts, and kept surely in mind by repeating it once a moneth for morning Parts, and examining it every Tuesday and Thursday in the afternoon.*

As they made use of the *Vocabulary*, together with the first part of the Accidents, so may they joyn *Sententiæ Pueriles*, with the second; which book I would have them to provide both in English and Latine.

1. Because it renders the Book more grateful to Children, who by reading their Lessons in their Mothers tongue, know better what to make of them.

2. Because they are apt to mistake what they have been construed, especially in words that have various significations.

3. Their memories being short, they must be told the same word as oft as they ask it ere they come to say, and when they come (perhaps) they cannot construe one

one Sentence to any purpose:

As they learn this book, let them but take three or four lines at once, which they should,

1. Construe out of Latine into English, and then out of English into Latine.

2. Decline the Nounes and form the Verbs in it throughout, and give the rules for the concordance and construction of the Words.

3. Bring their lessons fair writ out both in English and Latine in a little paper book, which will exceedingly further them in spelling and writing truly.

4. To fix their Lessons the better in their memorie, you may ask them such plain questions, as they can easily answer by the words in the Sentence.

5. Let them also imitate a Sentence sometimes by changing some of the words, and sometimes altering their Accidents.

6. Give them sometimes the English of a Sentence to make into Latine of themselves, and then let them compare it with the Latine in the book, and see wherein they come short of it, or in what Rule they faile.

For though the main end of this Book, which is full of plain lessons, both of honesty

neſty, and godlineſs, be to inſtill thoſe grave ſayings into childrens minds. (ſome of which notwithſtanding are too much beyond their reach) and it be not perhaps ſo uſeful as ſome others are for the ſpeedy gaining of Latine, yet by being thus made uſe of, it may be very much improved to both purpoſes.

Here I think it no digreſſion to tell, how I and ſome School-fellowes (yet living, and eminent in their Scholar-like profeſſions) were nuſſled two or three years together in learning this book of Sentences. After we had gone over our *Accidents* ſeveral times by heart, and had learned part of *Propria quæ maribus*, we were put into this Book, and there made to conſtrue and parſe two or three Sentences at once out of meer Latine, and if in any thing we miſsed, we were ſure to be whipt. It was well, if of 16. or 20. boyes two at any time could ſay, and that they did ſay right, was more by hap-hazard, then any thing that they knew; For we knew not how to apply one rule of Grammar to any word, nor could we tell what part of Speech it was, or what belonged to it; but if the Maſter told us it was a Noun, to be ſure we ſaid it was of the Nominative caſe, and ſingular number, and if a Verb,

we

we presently guessed it to be of the Indicative Mood, Present tense, singular number, and third person; because those coming so frequent, we erred the lesse in them. And an ignorant presumption that we could easily say, made us spend our time in idle chat, or worse employment; and we thought it in vain for us to labour about getting a lesson, because we had no help at all provided to further us in so doing. Yet here and there a Sentence, that I better understood then the rest, and with which I was more affected, took such impression, as that I still remember it, as *Gallus in suo stirquilinio plurimum potest. Vbi dolor, ibi digitus*, &c.

This I have related by the by, to manifest by mine own sense and experience what severity children for the most part undergo, and what lots of time befalls them in their best age for learning, when they are meerly driven on in the common rode, and are not (rather) guided by a dexterous, diligent, and discreet Teacher, to understand what they learn in any book they are put into.

Now because *all our teaching is but meer trifling, unlesse withall we be carefull to instruct children in the grounds of true Religion*, let them be sure to get the *Lords Prayer*, the

Creed,

Creed, and the *ten Commandements*; First in English, and then in Latine, every Saturday morning for Lessons, from their first entrace to the Grammar Schoole; and for their better understanding of these Fundamentals of Christianity, you may (according to Mr. *Bernards* little Catechisme) resolve them into such easy questions, as they may be able to answer of themselves, and give them the Quotations, or Texts of Scriptures, which confirm or explain the doctrinal points contained in them, to write out the following Lords day, and to shew on Monday mornings, when they come to Schoole. In short then, I would have this lowest Form employed one quarter or half a year in getting the *Introduction* for Parts and Lessons, and as long in repeating the *Introduction* at Morning Parts, and reading the *Vocabulary*, for After-noons *Parts*; saying *the English Rules* for Fore-noon Lessons. *The little Vocabulary* for After-noon Parts; and *Sententiæ Pueriles* for Afternoon Lessons, and the *Principles of Christianity* for Saturday Lessons. So that in one years time this work may be fully compleat, of preparing them for the Latine tongue, by teaching them the perfect use of the *Accidents*, and helping them to words, and how to vary them.

CHAP.

CHAP. III.

How to make children of the second Form perfect in the Rules of the Genders of Nouns, and of the Preterperfect tenses, and Supines of Verbs, contained in Propria quæ maribus, Quæ genus, *and* As in Præsenti; *and how to enter them in writing, and speaking familiar and congruous Latine.*

THe *general course taken in teaching the Rules of the Genders and Nouns, and Conjugating Verbs*, is, to make children to *patter them over by heart, and sometimes also to construe and parse them*; but seldom or never are they taught the meaning of a Rule, or how to apply it readily to the words they meet with elsewhere.

The volubility of the Verse doth indeed help some quicker wits for more ready repeating of them; but others of more slow pace, (that learn better by understanding what they say) are apt to miscall every word in their Lesson, because they cannot tell what it meaneth; and let them take never so much pains about it, very little of what they are to learn, will

will stick in their memories.

Some therefore have decryed this patching of Rules into a cobling verse; others have thought it better to denote the Genders of Nouns, and the Preter-perfect tenses of Verbs by the Terminations of the first words, and some have quite altered these Rules by expunging some words, and inserting others, which they thought might better agree with them; But for my part, I like his judgement well, that said it was impossible for any Grammarian to make better Rules then these in *Propria quæ maribus*, and *As in præsenti*; for though in some things they may be faulty, as *Quæ genus* is in very many, yet (as Mr. *Brinsley* saith of the *Accidents*) *a wise Master is not to stand with his children about mending of it, but only to make them understand the Rules, as they are set down in the Book*, which that they may well do, I propound this expedient.

1. Let them for Fore-noon Lessons begin with *Propria quæ maribus*, and then proceed to *As in præsenti*, leaving *Quæ genus* to the last, because it is of lesse use, and harder for children to understand.

2. In getting these Rules at first, let them read them all distinctly over, and take

take notice of the Titles or Heads, and mark out the most general Rules, which they may learn before any of the rest; And to make them the better to understand themselves, you may allow them *an English Propria quæ maribus*, &c. which they may compare all along with that in their Grammar, and if at any time you perceive they do not well apprehend the meaning of a Rule, do you illustrate it by instancing some words, that they have had in their Vocabulary, or elsewhere. This will make them somewhat ready to turn to any Rule.

3. At the next going them over, they will be able to say four or six lines at a time, *memoriter*. And then you may let them get all before them, and make them after they have said a Lesson by heart, to construe it by the help of a *Construing-book*, and to decline every Noun, and Conjugate every verb, by the help of the *Indexes* annexed to the *Propria quæ maribus*, &c. *Englished, and explained.*

4. You may exercise them in this manner, by repeating more and more at a time, till they can decline Nouns, and conjugate Verbs, and apply the Rules readily to them; & having thus gained them, you may keep them, by dividing the whole into

into ten parts, according to the Common-place Heads; thus, the First may be at *Propria quæ maribus*, &c. *De Regulis generalibus Propriorum, De Regulis generalibus Appellativorum, De prima speciali Regula, & ejus exceptionibus Masculinis, Neutris, Dubiis, & Communibus.* The Second at *Nomen crescentis penultima*, &c. *Syllaba acuta sonat*, &c. *De secunda speciali Regula, & ejus exceptionibus Masculinis, Neutris, Dubiis, & Communibus.* The third at *Nomen crescentis---Sit gravis*, &c. *De tertia speciali Regula, & ejus exceptionibus Femininis, Neutris, Dubiis, Communibus, & de Regulis Adjectivorum generalibus.* The Fourth at *Quæ genus, de variantibus genus, de defectivis casu, Aptotis, Diptotis, Triptotis, & Vocativo carentibus.* The Fifth, at *Propria cuncta notes*, &c. *de defectivis numero, plurali, & singulari.* The Sixth, at *Hæc quasi luxuriant*, &c. *de Redundantibus.* The seventh at *As in præsenti, De Simplicium verborum præterito primæ, secundæ tertiæ, & quartæ Conjugationis.* The eighth, at *Præteritum dat idem, & de Compositorum verborum præteritis.* The ninth, at *Nunc ex præterito*, &c. *De Simplicium verborum, & Compositorum Supinis.* The tenth, *De Præteritis verborum in OR. De geminum præteritum habentibus, De neutro passivi,*

De

De verbis præteritum mutuantibus, de præterito carentibus, & de Supinum raro admittentibus. If you adde these ten to the twenty parts in the Accidents, *they may run over the whole thirty in six weeks*; saying every morning one, except on Saturdays, which are reserved for other occasions. Their Noon-parts may be in *the larger Vocabulary* (which is commonly printed with the grounds of Grammar, *in an easie entrance to the Latine Tongue*, in which they may peruse a whole Chapter at once, and afterwards strive who can tell you Latine for the most things mentioned in it. And if at any time the words be not so obvious to their understanding, because (perhaps) they know not the things which they signify; do you tell them what the thing is, and explain the word by another that is more familiar to them.

Their After-noons Lessons on Mondayes and Wednesdayes, may be in *Qui mihi*, which containeth pretty Precepts of good manners, much befitting children to observe, and which are so common in every mean Scholars mouth, that a childe would blush to seem ignorant of them. In getting this,

1. Let them repeat two distichs at

once *memoriter*, and if withall, you let them get the Engliſh verſes anſwerable to the Latine, and printed with *the Grounds of Grammar*, they will fix the Latine better in their memories.

2. Let them conſtrue the Leſſon Grammatically, and to help themſelves in that more difficult work, let them make uſe of the conſtruction made them at the end of their *Conſtruing-Book*.

3. Let them read the Latine in the Grammatical order, and ſometimes into meer Engliſh, and then let them parſe every word according to that order, giving the Rules for the Genders of Nouns, and the Preterperfect tenſes, and Supines of verbs; and applying thoſe of Concordance and Conſtruction, as they come in their way.

4. To exerciſe them in true writing, it were good if they had *a little paper-book*, wherein to write firſt the Latine, and then the Engliſh diſtichs at full length, which they may ſhew, when they ſay their Leſſon.

5. To finde them ſome employment after the Leſſon, you may give them ſome eaſie dictate out of it to turn into Latine; ſometimes by way of Queſtion and

and Answer, and sometimes more positively; thus, *What shall that Scholar do that desireth to be taught? He shall conceive the Masters sayings in his minde. Quid faciet ille discipulus, qui cupit doceri? dicta præceptoris animo suo concipiet*, or thus; *A boy that is a Scholar, and desireth to be taught, ought to conceive the Masters sayings in his minde, and so as to understand them well. Puer qui discipulus est & cupit doceri, dicta præceptoris animo suo concipere debet, atque ita ut eadem recte intelligat.* And this you may cause any one of them to read, and let the rest correct him in any word he hath made amisse, and be sure they can all give a rule for what they do.

After they have repeated these verses of Mr. *Lilies* so often over, that they can say them all at once pretty well by heart, they may continue their Afternoons Lessons in *Cato*, saying two or three Distichs at once, according to the directions already given in the Preface to that Book in English and Latine verse; and when they have gone thorow a book of it, let them try amongst themselves who can repeat the most of it by heart, as we see *Corderius* did sometimes exercise his Scholars, as it appeareth by his Colloquies.

Now forasmuch as *speaking Latine is the main end of Grammar, and there is no better expedient to help children in the ready exercise thereof, then frequent perusal of Vocabularies for common words, and Colloquies for familiar phrases,* and such as are to be used in ordinary discourse; I think it very convenient to make use of *Pueriles Confabulatiunculæ, both in English and Latine,* on Tuesdayes and Thursdayes in the Afternoons instead of Lessons, thus,

1. Let them read a whole Colloquie (if it be not too long) at once both in English and *Latine*, not minding to construe it verbatim at the first going it over, but to render the expressions wholly as they stand, and are answerable one to another, and this will acquaint them with the matter in the book, and enable them to read both the Languages more readily.

2. At a second going over, let them construe it Grammatically, and then take any phrase or sentence in the present Lesson, and make such another by it, changeing either the words, or some of their Accidents, as the present occasion requireth; ex gr. As they say in the singular Number: *God save you,*

you, Salve, Sis ſalvus, jubeo te ſalvere, or *ave*; ſo make them ſay in the plural number, *God ſave you, Salvete, ſitis ſalvi, jubemus vos ſalvere*, or *avete*. So likewiſe when they can ſay, *I thank you*, *Habeo tibi gratiam*, or *habetur tibi a me gratia*, let them imitate, and alter it by ſaying, *We thank your Father. Habemus Patri tuo gratiam. My Mother thanks you, Sir. Mater habet tibi gratiam, Domine*; or *Habetur tibi, Domine, a matre mea gratia.*

When they have gone this book ſo often over, as to be well acquainted with its phraſes, Let them proceed to *Corderius Colloquies*, which they have alſo in Engliſh and Latine, and which they may conſtrue Grammatically, and cull the phraſes out of it, to make uſe of them, in common ſpeaking Latine.

Let them have *a little paper-book*, wherein to gather the more familiar phraſes, which they finde in every Leſſon printed in a different character, and let them by often peruſal at ſpare times, and bearing them alwayes about them, get them ſo readily by heart, as to be able to expreſſe themſelves in Latine by them upon any meet occaſion. And this way of *exerciſing them to ſpeak*

according to their Authours expressions from their first entrance upon Latine, is the best expedient that can be taken to avoyd Anglicismes, which otherwise they are very prone to, so long as they are directed only by Grammar-Rules, and enforced to seek words in the Dictionary, where commonly they light upon that which is most improper.

And that they may now do something of themselves by way of night exercise, let them every evening translate a verse at home out of the 119. Psalm, which I conceive is the most easie for the purpose of making the three Concords, and some of the more necessary Rules of construction familiar to them. In making their Translations,

1. Let them be sure to write the English very fair and true, observing its just pauses, and let them also make the like notes of distinction in their Latine.

2. When they come to shew their Latines,

1. Let one read and construe a verse.

2. Let another tell you what part of speech every word is, as well English as Latine, and what the English Signes do note.

3. Let

3. Let the rest in order give you the right Analysis of every word one by one, and the Rules of Nouns and Verbs, and of Concordance, and Construction. And because these little boyes are too apt to blur and spoyle their Bibles, and to make a wrong choyce of words out of a Dictionary, which is a great maime and hinderance to them in making Latine (and caused Mr. *Ascham* to affirm, that making of Latines marreth children) I think it not amisse to get that Psalm, and some other *Englishes* printed by themselves, *with an Alphabetical all Index of every word which is proper for its place*. Right choyce of words being indeed the foundation of all eloquence.

On Saturdayes, after they can say the Lords Prayer, the Creed, and the ten Commandements in English and Latine, they may proceed to *the Assemblies Catechisme*, first in English, and then in Latine, or the like. This second form then is to be exercised,

1. In repeating *the Accidents* for morning parts.

2. In saying *Propria quæ maribus*, *Quæ genus*, *As in præsenti*, for Fore-noon Lessons.

3. In reading *the larger Vocabulary* for Noon parts.

4. In learning *Qui mihi*, and afterwards *Cato*, for Afternoons Lessons on Mondayes and Wednesdayes, and *Pueriles Confabulatiunculæ*, and afterwards *Corderii Colloquia* on Tuesdayes, and Thursdayes. And

5. Translatiug a verse out of English into Latine every evening at home, which they may bring to be corrected on Fridayes, after all the weeks Repetitions ended, and return written as fair as possibly they can write, on Saturday mornings, after examinations ended. And thus *they may be made to know the Genders of Nouns, and Preterperfect tenses, and Supines of Verbs, and initiated to speak and write true Latine in the compasse of a second yeare.* So that to children of betwixt seven and nine years of age, in regard of their remediless inanimadvertency, I allow two whole years to practise them well in the Rudiments or Grounds of Grammar, in which I would have the variation of Nouns and Verbs to be specially minded, for till they be very ready in those, their progress in other things will be full of uncertainties, and troublesomely

blesomely tedious, but if those be once well got, all other rules which have not (perhaps) been so well understood, will more easily (as age increaseth) be better apprehended and put in use.

CHAP. IIII.

How to make Children of the third Forme perfect in the Latine Syntaxis commonly called Verbum Personale; *as also to acquaint them with* Prosodia; *and how to help them to construe and parse, and to write, and speak true and elegant Latine.*

CHildren *are commonly taught the Latine Syntaxis before they be put to make use of any Latine book besides it*; and so they but can say it readily by heart, construe it, and give the force of its rules out of the examples, they are thought to learn it well enough. But the very doing thus much, is found to be a work too tedious with many, and therefore some have thought good to lessen the number of the Rules, & others to dash out many examples, as if more then one or two were needlesse; so that when a Childe

hath with them run over this part of the Grammar, it is well if he have learnt the half of it, or know at all what to do with any of it.

I think it not amisse therefore to shew, how it may be all gotten understandingly by heart, and settled in the memory by continual *practise*, which *is the life of all learning*;

1. Let those then of this third forme divide their Accidents and Rules of Nounes and Verbs into ten parts, whereof they may repeat one every Thursday morning, and make way for the getting of the *Syntaxe* on Mundaies, Tuesdaies & Wednesdaies morning parts.

2. Let them repeat as many Rules *memoriter*, as they are well able, together with all their examples; and to help their understanding therein, you may do well to shew the meaning of every rule & exception beforehand, and to make them compare them with those in the English rules under the same head, & so see which are contained in the Latine which are not in the English, and which are set down in the English, which are left out in the Latine.

3. To help them to construe well before they come to say, let them make

use of their *Construeing books*, and that they may better mind what they construe, you may cause them sometimes, when they come to say, to read the part out of Latine into English.

4. In parsing, let them give you the word governing, and apply the word governed according to the rule, and tell you wherein the exceptions and observations differ from the General rule.

5. Let them have a Paper-book in *Quarto*, in the margent whereof they may write the first words of every rule, and exception; and let them have as many familiar examples (some in English onely, and some in Latine onely) as may suffice to illustrate the rule more clearly to them, and do you help them *extempore*, to turn their English ones into Latine, and their Latine ones into English; and having a space left under every head, let them fill it up with prægnant Examples, which they meet with as they read their Latine Authors, or as they Translate English Sentences into Latine.

I observe *Melancthon* and *Whittington* of old, and Mr. *Clarke*, Mr. *Comenius* and others of late, to have made subsidiaries of this nature, which because

they seem some what to overshoot the capacities of children, who (as Mr. *Ascham* observes) are ignorant what to say properly and fitly to the matter, (as some Masters are also many times) I have taken the paines to make *a praxis of all the English and Latine Rules of Construction and Syntaxis*, as they lie in order, and to adde *two Indexes*: The first of English words, and the Latine for them; The second, Of Latine words and the English for them, with figures directing to the examples wherein they are to be used.

And for more perspicuity sake, I take care that no example may touch upon any rule, that is not already learned, for fear of pussling young beginners in this necessary and easie way of translating with the rule in their eye, which doth best direct the weakest understandings.

Now forasmuch as *the daily reading of Latine into English is an especiall means to increase the knowledge of the Tongues, and to cause more heed to be taken to the Grammar Rules, as they are gotten by heart*; I would have those in this form to read every morning after prayers, four or six verses out of the *Latine Testament*, which they

they will easily do, having beforehand learned to construe them word by word, with the help of their *English Bible*. In this exercise, let them be all well provided, and do you pick out onely one boy to construe, and then ask any of the others the Analysis of a Noune, or Verb here or there, or some rule of construction, which you think they have not so well taken notice of as to understand it fully. Hereby you may also acquaint them with the rule and way of construing, as it is more largely touched in the following part of this chapter.

N. B. Those Children that are more industriously willing to thrive, may advantage themselves very much by perusal of *Gerards Meditations*, *Thomas de Kempis*, St. *Augustins Soliloquies*, or his *Meditations*, or the like pious and profiting Books, which they may buy both in English and Latine, and continually bear about in their pockets, to read on at spare times.

Their forenoone lessons may be in *Æsopes Fables*, which is indeed a book of great antiquity and of more solid learning then most men think. For in it many good lectures of morality, which would

would not (perhaps) have been listened to, if they had been delivered in a plain and naked manner, being handsomly made up and vented in an Apologue, do insinuate themselves into every mans minde.

And for this reason perhaps it is that I finde it, and *Gesta Romanorum* (which is so generally pleasing to our Countrey people) to have been printed and bound up both together in Latine, even when the Latine was yet in its drosse. And to let you see what Latine *Æsop* was there translated into out of Greek by one *Romulus*, I will give you the first Fable, in his words;

De Gallo & Jaspide.

IN sterquilinio quidam pullus gallinatius, dum quæreret escam, invenit margaritam in loco indigno jacentem, quam cum videret jacentem, sic ait; O bona res, in stercore hic jaces. Si te cupidus invenisset, cum quo gaudio rapuisset, ac in pristinum decoris tui statum redisses? Ego frustra te in hoc loco invenio jacentem. Ubi potius mihi escam quæro; & nec ego tibi prosum, nec tu mihi.

Hæc Æsopus illis narrat, qui ipsum legunt & non intelligunt.

No

No sooner did the Latine Tongue endeavour to recover its pristine purity, by the help of *Erasmus* and other eminent men of learning in his time, but the Greek Coppy of *Æsop* is translated by him and his Contemporaries, every one striving to outstrip another in rendering it into good Latine; and it is observable, that *the Stationers Coppy* (which is generally used in Schooles) *is a meere Rapsodie of some fragments of these several mens Translations*; whence it is that one and the same Fable is sometimes repeated thrice over in several words, and that the stile of the Book is generally too lofty in it self for Children to apprehend on a suddain; I have for their sakes therefore turned the whole Book, such as I found it, into proper English, answerable to the Latine, and divided both into just periods, marked with figures, that they may more distinctly appear, and be more easily found out for use or imitation; and though I observed some words and phrases scarce allowable in many places of the book, yet I was loath to make any alteration, except in a few grosse errors, and especially one that quite perverted the sense of the Fable, and appeareth

peareth to be a mistake in the Translator from the Greek Coppy, which is thus; Μονιὸς καὶ ἀλώπηξ Μονιὸς ἄγριος ἐπὶ τινος ἐστὼς δένδρου τοὺς ὀδόντας ἔθηγεν. which is well latinized by one thus, *Aper & Vulpes. Aper quum cuidam adstaret arbori, dentes accuebat.* But the unknown Translator of this Fable (and the rest that yet passe *sub incerto interprete*) reading perhaps Μόνος in stead of μονιὸς or finding that μονιὸς doth sometimes signifie like an adjective, *solitarius, solitudines captans, &c.* renders it into pure non-sence, and in other words also differing from the Greek, thus; *Singularis animal, & vulpes. Singularis agrestis, super quadam sedens arbore, dentes acuebat.* Which one having lately translated into *English* verse, with the Picture before it, hath prettily devised a Rhinocerate to stand by a tree, and to whet his teeth against it; whereas the Latine hath it, *super quadam sedens arbore*, which is impossible for such an huge beast to do. I have therefore put out the word *Singularis*, and made it *Aper agrestis*, according to an ancient Greek Coppy which I have, and I English the clause thus; *Lib 2. Fab. 43. A wilde Boar standing by a tree whetted his tushes.* This I have noted *obiter*, to acquaint

quaint the more judicious with my reason of altering those words, and to save the lesse experienced, some labour *in* searching out the meaningof them, seeing they passe yet uncorrected in the Latine Book.

Let them procure *Æsops Fables* then in English and Latine, and the rather because they will take delight in reading the Tales, and the moral in a Language which they already understand, and will be helped thereby to construe the Latine of themselves. And herein I would have them to take a whole Fable and its moral at one Lesson (so that it do not exceed six periods) which they should first read distinctly; secondly, construe Grammatically, and then render the proper phrases; thirdly, parse according to the Grammatical order as they construed, and not as the words stand. And then be sure they can decline all the Nounes, and conjugate the Verbs, and give the Rules for the Genders of the one, and the Preterperfect tenses and Supines of the other; as also for the concordance and construction, either out of the English *Rules*, or Latine *Syntaxe*, or both, as they come to have learned them.

Let

Let them sometimes write a Fable fair and truly over, according to the printed Book, both in English and Latine, and sometimes translate one, word by word in that order, in which they construed it; and this will inure them to Orthography.

That they may learn to observe and get the true Latine order of placing words, and the purity of expression either in English or Latine style, let them imitate a period or more in a lesson, turning it out of English into Latine, or out of Latine into English, thus; whereas they read in English. *A Cock, as he turned over a dung-hill found a pearl, saying; why do I finde a thing so bright?* and in Latine, *Gallus gallinaceus, dum vertit stercorarium offendit gemmam; Quid, inquiens, rem sic nitidam reperio?* they may imitate it by this or the like expression; *As a beggar raked in a dung-hill, he found a purse, saying; why do I finde so much money here? Mendicus, dum vertit stercorarium, offendit crumenam; quid inquiens, tantum argenti hic reperio?* By thus doing, they may learn *to joyne Examples out of their lessons to their Grammar Rules* (which *is the most lively and perfect way of teaching them*) and to fetch a Rule out

out of their Grammar for every Example, using the Grammar to finde Rules, as they do the Dictionary for words, till they be very perfect in them.

Their Afternoons Parts may be to construe a Chapter in *Janua linguarum*, which will instruct them in the Nature, as well as in the Names of things; and after they have construed, let them try who can tell you the most words, especially of those, that they have not met with, or well observed in reading elsewhere. For Afternoon lessons on Mondayes, and Wednesdayes, let them make use of *Mantuanus*, which is a Poet both for style and matter, very familiar and gratefull to children, and therefore read in most Schooles. They may read over some of the Eclogues, that are less offensive then the rest, takeing six lines at a lesson, which they should first commit to memory, as they are able. Secondly, Construe. Thirdly, Parse. Then help them to pick out the Phrases and Sentences, which they may commit to a paper-book; and afterwards resolve the matter of their lessons into an English period or two, which they may turn into proper and elegant Latine, observing the placing of

of words, according to prose. Thus out of the five first verses in the first Eclogue,

Fauste, precor, gelida quando pecus omne sub umbra
Ruminat, antiquos paulum recitemus amores.
Ne si forte sopor nos occupet illa ferarum,
Quæ modo per segetes tacite insidiantur adultas.
Sæviat in pecudes. Melior vigilantia somno.

One may make such a period as this; *Shepherds are wont sometimes to talke of their old loves, whilest the cattel chew the cud under the shade; for fear, if they should fall asleep, some Fox, or Wolf, or such like beast of prey, which either lurk in the thick woods, or lay wait in the grown corn, should fall upon the cattel. And indeed, watching is farre more commendable for a Prince, or Magistrate, then immoderate, or unseasonable sleep.*

Pastores aliquando, dum pecus sub umbra ruminat, antiquos suos amores recitare solent; ne, si sopor ipsos occupet, vulpes, aut lupus, aut aliqua ejus generis fera prædabunda, quæ vel in densis sylvis latitant, vel per adul-

tas

tas ſegetes inſidiatur, in pecudes ſæviat; Imo enimvero, Principi vel Magiſtratui vigilantia ſomno immodico ac intempeſtivo multo laudabilior eſt. And this will help to *prepare their invention for future exerciſes, by teaching them to ſuck the marrow both of words and matter out of all their Authours.*

The reaſon why I deſire children (eſpecially thoſe) of more prompt wits, and better memories, may repeat what they read in Poets by heart (as I would have them tranſlate into Engliſh what they read in Proſe) is, partly becauſe the memory thrives beſt by being often exerciſed, ſo it be not overcharged; and partly becauſe the roundneſſe of the verſes helpeth much to the remembrance of them, wherein boyes at once gain the quantity of ſyllables, and abundance of matter for phanſie, and the beſt choyce of words and phraſes, for expreſſion of their minde.

On Tueſdayes and Thurſdayes in the after-noon (after they have done with *Corderius*) they may read *Helvici Colloquia* (which are ſelected out of thoſe of *Eraſmus*, *Ludovicus Vives*, and *Schottenius*) and after they have conſtrued a Colloquie, and examined ſome of the hardeſt Grammar-

Grammar-paſſages in it, let them all lay aſide their books, ſave one, and let him read the Colloquie out of Latine into Engliſh, clauſe by clauſe, and let the reſt give it him again into Latine, every man ſaying round as it comes to his turn. And this will make them to mind the words and phraſes before hand, and faſten many of them in their memories. Help them afterwards to pick out the phraſes, and let them write them (as they did others) in a pocket paper-book. Cauſe them ſometimes to imitate a whole Colloquie, or a piece of one; and let them often ſtrive to make Colloquies amongſt themſelves, talking two, three, or more together about things familiar to them, and inſerting as many words and phraſes as they can well remember to be proper for the preſent, out of any of their Authours; and theſe they ſhould ſhew you fair written, with a note of the page and line, where they borrowed any expreſſion not uſed before, ſet down in the Margent of their exerciſe. And this will make them induſtriouſly to labour every day for variety of expreſſions, and encourage them much to diſcourſe, when they know themſelves to be certain in what they

they say, and that they can so easily come by Latine, to speak their mindes upon any occasion.

But if instead of *Mantuan*, you think good sometimes to make use of *Castalions Dialogues*, you may first make them read the history in the Bible by themselves apart, & then hear them construe it Dialogue-wise, pronouncing every sentence as pathetically as may be Afterwards. One may read it in English, and the rest answer him in Latine, clause by clause, as is already mentioned concerning the Colloquies.

And to help them somewhat the better to construe of themselves, you may direct them (according to the golden Rule of construing, commended, and set down at large by industrious Mr. *Brinsley*, in the 93. and 94. pages of his *Grammar Schoole*) to take

1. The Vocative case, and that which dependeth upon it.

2. The Nominative case of the principal verb, and that which dependeth upon it.

3. The Principal verb, and that which serveth to explain it.

4. The Accusative case, and the rest of the cases after it. And herein, cause them

them to obſerve, that Interrogatives, Relatives, and Conjunctions, uſe to go before all other words in conſtruing; and that the Adjective, and the Subſtantive, the Adverb, and the Verb, the Prepoſition, and its caſual word, go for the moſt part together. But be ſure to teach them often, to caſt the words of a period into their natural or Grammatical order; according to which, they muſt conſtrue; and to know the ſignification of every word and phraſe proper for its place; and withall, let them have in mind the chief matter, drift, and circumſtances of a place, according to the verſe.

Quis, cui, cauſa, locus, quo tempore, prima, ſequela.

Which biddeth one to heed, who ſpeaks, what is ſpoken, to whom he ſpeaks, upon what occaſion, or to what end he ſpeaks; at what time a thing was done or ſpoken, what went immediately before, and what followeth next after. And if either the conſtruing be againſt ſenſe, or Grammar Rule, let them try again another way.

To

To exercise them in something (besides the getting of Grammar parts) at home, let them every night turn two verses out of the Proverbs of *Solomon* into Latine, and write out two verses of the New Testament Grammatically construed; and let them evermore take heed to spell every word aright, and to marke the Pauses, or notes of distinction in their due places, for by this meanes they will profit more in *Orthography*, then by all the Rules that can be given them; and they will mind *Etymologie*, and *Syntaxis*, more by their own daily practice, then by ten times repetition without it.

On Saturdayes, after they can say *the Assemblies Catechisme* in English & Latine, you may let them proceed with *Perkins six Principles*, and when they have repeated as much as they can well by heart, you may cause them to read it out of English into Latine, your self ever & anon suggesting to them the propriety of words and phrases, where they are at a losse, and directing them, after they have once made it Grammatically, to cast it into the artificiall order of Latine style. And then let them go to their places, and write it fair and truly in a little Paper book for the purpose.

If out of every Lesson as they passe this little Catechisme, you extract the Doctrinall points, by way of Propositions, and annex the Proofs of Scriptures to them, which are quoted in the Margent, as you see Mr. *Perkins* hath done in the beginning of the book, and cause your Scholars to write them out all fair and at large, as they finde them in their Bibles; it will be a profitable way of exercising them on the Lords day, and a good means to improve them in the reall knowledge of Christianity.

Now forasmuch as I have observed, that children about nine years of age, and few till then, begin to relish Grammar, so as of themselves to seek into the meaning of Rules, thereby to conceive the reason of Speech; I now judge it requisite for this form to be made throughly acquainted with the whole body of it. Therefore, after they have gone over the plain *Syntaxis*, two or three times by morning parts, as is shewed, and have got it pretty well by heart, (for which I judge three quarters of a year will be time sufficient) you may let them divide the whole Syntax into 12 parts, reckoning them according to the severall Heads of it; thus: The first, *De Concordantia Nominativi & verbi, Substantivi*

Substantivi & Adjectivi, Relativi, & Antecedentis. The second, *de Constructione Substantivorum, & Adjectivorum cum Genitivo.* The third, *de constructione Adjectivorum cum Dativo, Accusativo, & Ablative.* The fourth, *de constructione Pronominum.* The fifth, *de constructione verborum cum Nominativo & Genitivo.* The sixth *de constructione verborum cum Dativo, & Accusativo.* The seventh, *de constructione verborum cum Ablativo.* The eighth, *de Gerundiis & Supinis, & de Tempore & Loco.* The ninth, *de constructione Impersonalium & Participiorum.* The tenth, *de constructione Adverbiorum.* The eleventh, *de constructione Conjunctionum.* The twelfth, *de constructione Præpositionum, & Interjectionum.* All which twelve you may adde to the thirty parts in the Accidents, and *Propria quæ maribus*, &c. and let your Scholars bestow a moneths time together in repeating, and examining the *Accidents*, and thus farre of the Grammar, (both for Parts and Lessons) till they have thorowly made it their own; and that they may the better conceive how it hangeth together, and what use they are to make of its severall parts, you should often make them run over the Heads of it, and give them an Analysis of their dependency one upon another.

After this, they may more understandingly proceed to *the Figures of words and construction*; the definitions whereof, and their Examples they need onely get by heart; and for that purpose do you note them out with a pen, and in explaining of them, give as many examples as may make them fully to apprehend their meaning. But when they have said the Definition of one or more Figures at a part by heart, you may cause them to construe all they finde concerning it; and to help them in so doing, (they that are otherwise lesse able) may make use of Mr. *Stockwoods* little book of *Figura construed.* Then let them go on to *Prosodia*; for their more easie understanding of which, as they proceed in it: you may tell them the *meaning of it in brief, thus*;

Prosodia, being the last part of Grammar, teacheth the right pronunciation of words, or the tuning of Syllables in words, as they are pronounced; and therefore it is divided into *a Tone*, or Accent, *a Spirit*, and *a Time*, whereof a *Tone* ordereth the tune of the voyce, shewing in what syllables it is to be lifted up, and what to be let down, & in what both to be lifted up, and let down; So that there are three *Tones*, *a Grave*, which is seldome or never made, but in the last syllable of such words

as

as ought to have had an Acute in the last syllable,& that in the contexture of words in this manner;*Nè si forte sopor nos occupet.* *an Acute*, which is often used to difference some words from others, as unà, together, seduló, diligently, remain acuted at the end of a Speech, and in continuation of speech have their acute accents turned into a Grave, to make them differ from una, one, and sedulo, diligent. *A Circumflex* which is often marked to denote a lost syllable, as amârunt, for amaverunt. *A spirit* ordereth the breath in uttering syllables, shewing where it is to be let out softly, and where sharply; as, in *ara* an Altar, and *hara* a swine coate. The milde *Spirit* is not marked, but the weak letter *n* being used as a note of aspiration only,and not reckoned as a Consonant;serveth to expresse the sharp Spirit. There are three Rules of *Accents*, which are changed by *Difference*, *Transposition*, *Attraction*, *Concision*, and *Idiome*. *Time* sheweth the measure, how long while a syllable is to be in pronouncing, not at all regarding the Tone. A long syllable is to be a longer while, and a short, a shorter while in pronouncing. Of long and short syllables, put together orderly, feet are made, and of feet, verses.

4. Now to know when a ſyllable is long or ſhort, there are Rules concerning the firſt, the middle and laſt ſyllables, ſo that if one minde in what part of a word the ſyllable ſtands, he may eaſily finde the Rule of its quantity.

The ſumme of Proſodia being thus hinted to them, they may get it by heart at morning Parts; & if they cannot conſtrue it well by themſelves, they maybe helped by a little book made by *Barnaby Hampton*, called *Proſodia conſtrued*. But be ſure that they can read you every part into Engliſh, and tell you the true meaning of it. Your own frequent examination will be the beſt way to know whether they underſtand it or not. And to prepare them for the practice of it in making verſes, I would firſt let them uſe it in learning to ſcan and prove Hexamiter verſes onely, out of *Cato*, or *Mantuan*, or ſuch Authours as they have read, thus;

1. Let them write a verſe out, and divide into its juſt feet, giving a daſh or ſtroke betwixt every one; and let them tell you what feet they are, and of what ſyllables they conſiſt; and why they ſtand in ſuch or ſuch a place; as,

Si Deus- eſt ani-mus no-bis ut- carmina- dicunt.
Hic tibi- præcipu-è fit- pura- mente co- lendus.

2. Let

2. Let them set the mark of the Time or Quantity over every syllable in every foot, and give you the reason (according to the Rules) why it is there noted long, or short; as,

Sī Dĕŭs ēst ănĭ-mūs nō bī, ūt-cārmĭnă- dīcūnt.
Hīc tĭbĭ- praēcĭpŭ- ē sīt- pūrā-mēntĕ cŏ-lēndŭs.

Let them now divide *Figura* and *Prosodia* into six parts; The first, *de Figuris Dictionis, & Constructionis.* The second, *de Tonis & Spiritibus.* The third, *de Carminum ratione, & generibus.* The fourth, *de quantitate primarum syllabarum.* The fifth, *de mediis syllabis.* And the sixth, *de ultimis syllabis*; which they may adde to the forty two parts afore mentioned, and keep by constant repetition of one of them every day, till they can say them all very well by heart, and give a perfect account of any thing in them.

Then let them begin *the Accidents*, and go thorow it, and *the whole Latine Grammar* at twelve parts, onely construing and giving an account of the by-Rules, but saying all the rest by heart; so that the first part may be *The Introduction.* The second, *The Construction of the eight parts of Speech.* The third *Orthographia.* The fourth, *Etymologia*, so farre as con-

cerns the *Species*, *Figure*, *Number*, *Case*, *and Gender of Nounes*. The fifth, concerning *the Declensions* (including *Quæ genus*) and *the comparison of Nounes*. The sixth, concerning *a Pronoun and a Verb*. The seventh, concerning *a Participle*, *an Adverb*, *a Conjunction*, *a Præposition*, *and an Interjection*. The eighth, *Syntaxis*, so far as concerns *the Concords*, *and the Construction of Nounes*. The ninth, concerning *the construction of Verbs*. The tenth, concerning *the Construction of Participles*, *Adverbs*, *Conjunctions*, *Præpositions and Interjections*. The eleventh concerning *Figures*, *Tones*, *and Spirits*. The twelfth, concerning *the manner of Verses*, and *the quantity of Syllables*.

Now in repeating these parts, I do not enjoyn that onely one boy should say all, though I would have every one well prepared to do so; but that one should say one piece, and another another, as you please to appoint either orderly throughout the Form, or picking out here and there a boy at your own discretion. According to this division, the whole *Accidents* and *Grammar* may be run over once in a moneths space, and continued in the upper Formes, by repeating one part onely, and constantly in a week, so as

it

it may never be forgotten at the Schoole.

This Form in short, is to be employed about three quarters of a year.

1. In reading four or six verses out of *the Latine Testament* every morning, immediately after Prayers.

2. In repeating *Syntaxis* on Mondayes, Tuesdayes, and Wednesdayes, and the *Accidents*, and *Propria quæ maribus*, &c. on Thursdayes for morning parts.

3. In *Æsops Fables* for fore-noone Lessons.

4. In *Janua Linguarum* for After-noons Parts.

5. In *Mantuan* for Afternoons Lessons on Mondayes and Wednesdayes; and in *Helvicus's Colloquies* on Tuesdayes, and Thursdayes.

6. In *the Assemblies Latine Catechisme*, on Saturdayes for Lessons.

7. In translating every night two verses out of *the Proverbs* into Latine, and two out of the *Latine Testament* into English, which (with other dictated Exercises) are to be corrected on Fridayes, after repetitions ended, and shewed fair written on Saturday mornings; but, because their wits are now ripened for the better understanding of Grammar, and it is ne-

ceſſary for them to be made wholly acquainted with it, before they proceed to the exact reading of Authors, and making Schoole-exerciſes, I would have them ſpend one quarter of a yeare, chiefly in getting *Figura*, *and Proſodia*, and making daily repetition of the whole *Accidents and Common-Grammar*. So that this third year will be well beſtowed in teaching children of betwixt nine and ten yeares of age the whole *Grammar*, and the right uſe of it in a method anſwerable to their capacities, and not much differing from the common rode of teaching.

CHAP.

CHAP. V.

How to try children to the utmost, whether they be well grounded in the Grammar; and how to go more expeditiously to work in Teaching the Latine Tongue, to those that are at years of discretion.

IT *is an ordinary course in most of our Grammar-Schooles, for the Usher to turn over his Scholars to the higher Master, after they have gone through the Grammar, and* (with some) *been exercised in construing and parsing here and there a piece of the forementioned lower Authours, and in turning English Sentences or dictates into Latine;* but oft-times it cometh to passe, that partly through the Ushers want of skill or care to insist upon those things chiefly, and most frequently, which are the most necessary to be kept in minde, and partly through childrens want of heed, who are apt to huddle over all Parts and Lessons alike, not observing what use they are to make of any one in particular, more then other; there is no sure foundation laid for the Master to build safely upon, which causeth him (if he be not very discreet)

to cast off many boyes as unfit by him to be further wrought upon, or continually to fret, and grieve himself to see his Scholars so often mistake themselves in any Taske or Exercise that he setteth them about. And the poor children, being all this while sensible of their own imperfectness in the first Grounds, are daunted to see their Master so often angry with them, and that they are no better able to perform their work to his better satisfaction, which they would gladly do, if they did but a little understand how to go about it. Some also preconceiting a greater difficulty to be in learning, then they have hitherto met withall, and not knowing how to encounter it, become utterly discouraged with the thoughts of a new change, and chuse rather to forsake the School, then proceed to obtain the Crown of their by-past labours; I mean the sweetness of learning, which they are now to gain under the Master; For *after children are once well grounded by the Usher, they will go on with ease & cheerfulness under the Master, delighting to read pure Language, and variety of matter in choyce Authours, and to excercise their wits in curious phansies:* and it will be an extraordinary comfort to the Master, to see his Scholars able

able to run on of themselves, if he but once show them the way to perform any Task that he propoundeth to them. *It is necessary* therefore *for the Master, before he take Scholars to his* onely *charge, to see* first, that *they understand the Rudiments, or Grounds of Grammar, and then the whole Grammar it self, and that they can thorowly practise them*; but especially, to help those in the understanding and exercise thereof, that by reason of sickness, or the like accident have bin oftner absent, or that have not been so long at the School as their fellowes, or who by reason of their age or stature, will quickly think it a shame to be left under the Usher behinde the rest. Now to try whether a childe be well grounded or not, this course maybe taken;

1. Let him take some easie Fable in *Æsop*, or any other piece of familiar Latine, and let him construe it of himself according to the directions given in my *Grounds of Grammar*, l. 2. c. 13.

2. Then let him write down the English alone, leaving a large space betwixt every line, wherein he should afterwards write the Latine words answerable to the English; *ex gr.*

De sene vocante mortem.
Of an old man calling Death.

Quidam

Quidam senex portans fascem lignorum An old-man, carrying a bundle of sticks
super humeros ex nemore, cum upon his shoulders, out of a Forest, when
defessus esset longa via, vocavit he was weary with the long way, called
mortem, fasce deposito death, the bundle being laid down
humi. Ecce! mors adsunit, on the ground. Behold! death cometh,
& rogat causam quamobrem vocaverat and asketh the cause why he had called
se. Tunc senex ait, ut impo- him; Thē the old mā saith, that thou migh-
neres huna fascem lignorum. super hu- test lay this bundle of sticks upon my
meros. shoulders.

3. Let him next tell you what part of speech every word is as well English as Latine, and write them down (as I have also shewed formerly) under so many figures, joyning the English signes to the words to which they belong; beginning to reckon, and pick up first all the Nouns, and then the rest orderly, after this manner.

1.

1.

Senex an old man.
Fascem a bundle.
Lignorum of sticks:
Humeros shoulders.
Nemore a forest.
Longa long.
Via a way.
Mortem death:
Fasce the bundle.
Humi on the ground.
Mors death.
Causam the cause.

2.

Quidam an or one:
Se him
Hunc this.

3.

Defessus esset, was weary:
Vocavit, called.
Advenit cometh.
Vocaverat, had called.
Rogat, asketh.
Imponeres thou mightest lay.
Ait saith.

4.

Portans carrying.
Deposito being laid,

5.

5.

Cùm when.
Ecce behold.
Tunc then

6.

Que and.
Quamobrem wherefore.
Vt that.

7.

Super upon.
Ex out of.

4. Let him decline any one or more Nounes, and Conjugate any one or all the Verbs throughout; and then write them down at large, according to what I have formerly directed, and is practiſed in part in Merchant-Tailors Schoole, as is to be ſeen in the *Probation Book* lately printed by my noble friend, and moſt actively able Schoole-maſter, Mr. *W. Dugard*; onely I would have him joyne the Engliſh together with the Latine.

5. Let him give the Analyſis of any word firſt at large by way of queſtion and anſwer, and then ſumme it up in ſhort, as to ſay, or write it down thus;

The

The Analysis of a Noun Substantive.

What part of Speech is *Lignorum* of sticks.

Lignorum of sticks, is a Noun.

Why is *lignorum* a Noun?

Because *lignum* a stick is the name of a thing that may be seen.

Whether is *lignorum* a noun Substantive, or a noun Adjective?

Lignorum is a noun Substantive, because it can stand by it self in signification, and requireth not another word to be joyned with it, to shew its signification.

Whether is *lignorum* a noun Substantive proper, or a noun Substantive common.

Lignorum is a noun Substantive common, because it is common to more sticks then one.

Of what number is *lignorum?*

Lignorum is of the plurall number, because it speaketh of more then one.

Of what case is *lignorum?*

Lignorum of sticks, is of the Genitive case, because it hath the token *of*, and answereth to the question *whereof*, or *of what?*

Of what Gender is *lignorum?*

Lignorum is of the Neuter Gender, because it is declined with this Article *Hoc*,

Why

Why is *lignorum* declined with this Article *Hoc ?*

Becauſe all nounes in *um*, are Neuters, according to the Rule in *Propria quæ maribus, Omne quod exit in um*, &c. or *Et quod in on vel in um fiunt*. &c.

Of what Declenſion is *lignorum*?

Lignorum is of the ſecond Declenſion, becauſe its Genitive caſe ſingular endeth in *i*.

How is *lignorum* declined?

Lignorum is declined like *regnorum*; thus.

Sing. Nom. *Hoc lignum*, Gen. *hujus ligni*, &c.

Lignorum is a noun Subſtantive common, of the Plurall number, Genitive caſe, Neuter Gender, and ſecond Declenſion, like *Regnorum*.

The Analyſis of a Noun Adjective.

What Part of Speech is *Longâ* long?

Longâ is a Noun.

Why is *longâ* a Noun?

Becauſe it is the name of a thing that may be underſtood.

Whether is *longâ* a noun Subſtantive, or a noun *Adjective?*

Longâ is a noun Adjective, becauſe it cannot

cannot ſtand by it ſelf in ſignification, but requireth to be joyned with another word, as, *longâ viâ*, with the long way.

Of what number is *longâ?*

Longâ is of the ſingular number, becauſe its Subſtantive *viâ* is of the ſingular number.

Of what caſe is *longâ?*

Longâ is of the Ablative caſe, becauſe its Subſtantive *viâ* is of the Ablative caſe.

Of what Gender is *longâ?*

Longâ is of the Feminine Gender, becauſe its Subſtantive *viâ* is of the Feminine Gender.

Of what Declenſion is *Longâ?*

Longâ is of the firſt Declenſion.

How is *longâ* declined?

Longâ is declined like *Bonâ.* Sing. Nom. *Longus, a, um.*

By what Rule can you tell that *longâ* is of the Feminine Gender?

By the Rule of the Genders of Adjectives, *At ſi tres variant voces,* &c.

Longâ is a noun Adjective, of the ſingular number, Ablative caſe, and Feminine Gender, declined like *Bonâ.*

The

The Analysis of a Pronoun.

What part of Speech is *Se* him.

Se is a Pronoun, because it is like to a noun, or put instead of the noun *mortem*, death.

What kinde of Pronoun is *se:*

Se is a Pronoun Primitive, because it is not derived of another.

Of what number is *se?*

Se it of the singular number, because it speaketh but of one.

Of what case is *se.*

Se is of the Accusative case, because it followeth a verb, and answereth to the Question *whom?*

Of what Gender is *se?*

Se is of the Feminine Gender, because the noun *mortem*, that it is put for, is of the Feminine Gender.

Of what Declension is *se?*

Se is of the first declension of Pronounes, and it is thus declined. Sing. & Plur. Nom *caret.* Gen. *sui*, &c.

Of what person is *se?*

Se is of the third person, because its spoken of:

Se is a Pronoun Primitive, of the Singular number, the Accusative case, Feminine

minine Gender, first declension, and third person.

The Analysis of a Verb.

What part of Speech is *imponeres*, thou mightest lay upon?

Imponeres is a verb, because it signifyeth to do.

What kinde of verb is *imponeres*?

Imponeres is a verb Personal, because it hath three persons.

What kinde of verb Personal is *imponeres*?

Imponeres is a verb Personal Active, because it endeth in *o*, and betokeneth to do, and by putting to *r* it may be a Passive.

Of what Mood is *imponeres*?

Imponeres is of the Subjunctive Mood, because it hath a Conjunction joyned with it, and dependeth upon another verb going before it.

Of what tense is *imponeres*?

Imponeres is of the Preterimperfect tense, because it speaketh of the time not perfectly past.

Of what number is *imponeres*?

Imponeres is of the singular number, because its nominative case is of the singular number.

Of what person is *imponeres*?

Imponeres

Imponeres is of the second person, because its nominative case is of the second person.

Of what Conjugation is *imponeres*?

Imponeres is of the third Conjugation, like *legeres*, because it hath *e* short before *re* and *ris*.

How do you conjugate *imponeres*?

Impono, imponis, imposui, imponere; imponendi, imponendo, imponendum; impositum, impositu; imponens, impositurus.

Why doth *impono* make *imposui*?

Because *Præteritum dat idem*, &c.

Why doth *imposui* make *impositum*?

Because *Compositum ut simplex formatur*, &c.

Imponeres is a verb Personal Active, of the Subjunctive Mood, Preterimperfect tense, Singular number, Second Person, and third Conjugation, like *legeres*.

The Analysis of a Participle.

What part of Speech is *Deposito*, being laid down?

Deposito is a Participle, derived of the verb *Depono* to lay down.

Of what number is *deposito*?

Deposito is of the Singular number, because its Substantive *fasce* is of the Singular number.

Of

Of what Gender is *depoſito*?

Depoſito is of the Maſculine Gender, becauſe its Subſtantive *faſce* is of the Maſculine Gender.

By what Rule can you tell that *depoſito* is of the Maſculine Gender?

At ſi tres variant voces, &c.

Of what caſe is *depoſito*?

Depoſito is of the Ablative caſe, becauſe its Subſtantive *faſce* is of the Ablative caſe.

How is *depoſito* declined?

Like *Bonus* a Noun Adjective, of three diverſe endings; Sing. Nom. *Depoſitus, depoſita, depoſitum.*

Of what Tenſe is *Depoſito*?

Of the Preter tenſe, becauſe it hath its Engliſh, ending in *d*, and its Latine in *tus.*

How is *depoſitus* formed?

Of the latter Supine *Depoſitu*, by putting to *s.*

Depoſito is a Participle, of the Singular number, Maſculine Gender, Ablative caſe, and is declined like *Bonus*, being of the Preter tenſe, and formed of the Later Supine, of the verb *Depono.*

The

The Analysis of an Adverb.

What part of Speech is *Cùm* when?
Cùm is an Adverb, because it is joyned to the verb *defessus esset*, to declare its signification.
What signification hath *Cùm*?
Cùm hath the signification of Time.
But why is not *Cùm* a Prepositon in this place?
Because it hath not a casuall word to serve unto.
Cùm is an Adverb of time.

The Analysis of a Conjunction.

What part of Speech is *que* and?
Que is a Conjugation, because it joyneth words together.
What kinde of Conjunction is *que*?
Que is a Conjunction Copulative, because it coupleth both the words and sense.
Que is a Conjunction Copulative.

The Analysis of a Præposition.

What Part of Speech is *ex* out of?
Ex is a Præposition, because it is set before another

another part of Speech in Appoſition, as *ex nemore* out of a Foreſt.

What caſe doth *ex* ſerve to?

Ex ſerveth to the Ablative caſe.

Ex is a Prepoſition ſerving to the Ablative caſe.

6. Having thus tried your young Scholar, how he underſtandeth *the Introduction or firſt part of his Accidents*, (for whom, if you finde him expert therein, one example may ſerve, but if not, you may yet make uſe of more, untill he can perfectly and readily give you an account of any word) you may further make triall, how he underſtandeth *the Rules of Concordance, and conſtruction in the ſecond part of the Accidents*, by cauſing him to apply the Rules to every word, as he meeteth with it in the Grammatical order, thus;

Quidam is of the Nominative caſe, Singular number, and Maſculine Gender, and agreeth with its Subſtantive *Senex*, becauſe the Adjective, whether it be a Noun, Pronoun, or Participle, agreeth with its Subſtantive, &c.

Senex is the Nominative caſe coming before *vocavit*, (which is the Principal verb) becauſe the word that anſwereth to the queſtion *who*, or *what?* ſhall be the Nominative caſe to the verb, and ſhall be ſet before the verb.

Portans is of the Nominative case, Singular number, and Masculine Gender, and agreeth with its Substantive *senex*, because the Adjective, whether it be a Noun, &c.

Fascem is of the Accusative case governed of *Portans*, because Participles govern such cases, &c.

Lignorum is of the Genitive case, governed of *fascem*, because when two Substantives come together, &c.

Super is a Preposition, which serveth to both the Accusative and the Ablative case; but here it serveth to the Accusative.

Humeros is of the Accusative case, governed of the Preposition *super*.

Ex is a Preposition, which serveth to an Ablative case.

Nemore is of the Ablative case, governed of the Preposition *ex*.

Cùm is an Adverb of Time.

Defessus esset is of the Singular number, and third person, and agreeth with its Nominative case *ille* understood, because, *A verb Personal agreeth with*, &c.

Longâ is of the Ablative case, Singular number, and Feminine Gender, and agreeth with its Substantive *viâ*, because *the Adjective whether it be*, &c.

Viâ is of the Ablative case governed of

defessus

defessus esset, because *All verbs require an Ablative case of the instrument*, &c.

Vocavit is of the singular number, and third person, and agreeth with its Nominative case *senex*, because *A verb Personal*, &c.

Mortem is of the Accusative case, and followeth the verb *vocavit*, because *verbs transitives are all such*, &c.

Fasce is of the Ablative case absolute, because a *Noun or Pronoun Substantive joyned with a Participle*, &c.

Deposito is of the Ablative case, Singular number, and Masculine Gender, and agreeth with its Substantive *fasce*, because *The Adjective whether it be*, &c.

Humi is of the Genitive case, because *These Nouns Humi, domi*, &c.

Ecce is an Adverb of shewing.

Mors is the Nominative case coming before the verb *advenit*, because *The word that answereth to the question who or what?* &c.

Advenit is of the singular number and third person, and agreeth with its Nominative case *mors*, because *A verb Personal*, &c.

Que is a Conjunction Copulative.

Rogat is of the Indicative Mood, and Present tense, because *Conjunctions Co-*

pulatives and Disjunctives moſt commonly, &c.

Cauſam is of the Accuſative caſe, and followeth the verb *rogat*, becauſe *verbs Tranſitives are all ſuch*, &c.

Quamobrem is an Adverb of asking.

Vocaverat is of the ſingular number, and third perſon, and agreeth with its Nominative caſe *ille* underſtood, becauſe *A verb Perſonal agreeth*, &c.

Se is of the Acculative caſe, and followeth the verb *vocaverat*, becauſe *verbs Tranſitives are all ſuch*, &c.

Tunc is an Adverb of Time.

Senex is the Nominative caſe coming before the verb *ait*, becauſe *the word that anſwereth to the queſtion who or what?* &c

Ait is of the ſingular number, and the third perſon, and agreeth with its Nominative caſe *ſenex*, becauſe a Verb Perſonal, &c.

Ut is a Conjunction cauſal

Imponeres is of the Singular number, and ſecond perſon, and agreeth with its Nominative caſe *tu* underſtood, becauſe *A verb Perſonal*, &c.

Hunc is of the Accuſative caſe, Singular number, and Maſculine Gender, and agreeth with its Subſtantive *fuſcem*, becauſe

cause the *Adjective* whether it be, &c.

Fascem is of the Accusative case, and followeth the verb *imponeres*, because *verbs Transitives*, &c.

Lignorum is of the Genitive case governed of *fascem*, because *When two Substantives*, &c.

Super is a Preposition, which here serveth to an Accusative case.

Humeros is of the Accusative case, because *super* is a Preposition serving to an Accusative case.

7. Try him yet a little further, by causing him to turn an English into Latin in imitation of this Fable, and to observe the Artificial order in placing all the words, *ex. gr.*

A woman bearing a basket of plums upon her head out of a garden, when she was weary with the heavie burden, sate down, having set her basket upon a bulke. Behold! a boy came to her, and asked her, if she would give him any plums. Then the woman said; I will give thee a few, if thou wilt help me to set this basket upon my head.

Quædam mulier prunorum calathum super caput ex horto portans, cum gravi onere defessa esset, calatho super scamnum posito, desedit. Ecce! Puer advenit, numque daret sibi pruna rogavit. Tunc mulier pauca tibi dabo,

ſiquidem opem mihi feres, ut hunc calathum ſuper caput meum imponam, ait.

When you have found a childe ſufficiently expert in the Rudiments, go on alſo to try how far he underſtandeth the whole Art of Grammar by this or the like Praxis.

1. Let him take a piece of one of *Caſtalions Dialogues*, or the like eaſie piece of Latine, and write it down according to his book, but as he writeth it, let him divide every word of more ſyllables, according to the Rules of right ſpelling, and give you an account of every letter, and ſyllable, and note of diſtinction, according to the Rules of Orthography, and of every Accent that he meeteth withall, as alſo of the Spirits and Quantities of Syllables, according to the Rules in *Proſodia*, ex. gr.

Serpens. Eva.

S. *Cur ve-tu-it vos De-us ve-ſci ex o-mni-bus ar-bo-ribus po-ma-ri-i?* E. *Licet no-bis ve-ſci fru-ctu-bus ar-bo-rum po-ma-ri-i; tan-tum De-us no-bis in-ter-di-xit e-a ar-bo-re, quæ eſt in me-di-o po-ma-ri-o, ne ve-ſce-re-mur fru-ctu e-jus, neve e-ti-am at-tin-ge-re-mus, ni-ſi vel-le-*

mus

mus mo-ri. S. Ne-qua-quam me-ri-e-mi-ni pro-pte-re-a, ſed ſcit De-us, ſi com-e-de-ri-tis de e-o, tum o-cu-los vo-bis a-per-tum i-ri, at-que i-ta vos fo-re tan-quam De-os, ſci-en-tes boni, at-que ma-li. I-ta pla-ne vi-de-tur, & fru-ctus i-pſe eſt pul-cer ſa-nè vi-ſu: ne-ſci-o an ſit i-ta dul-cis gu-ſta-tu; ve-run-ta-men ex-pe-ri-ar.

Now if you ask him, why he writeth *Serpens*, *Eva*, *Cur*, *Deus Nequaquam*, and *Ita* with great letters, and all the other words with little letters; he can tell you (if he ever learned or minded his Rules) that *Proper names, beginnings of Sentences, and words more eminent then others, are to begin with a great letter, and in other places ſmall letters are to be uſed.* If you ask him, why he ſpelleth *ve-tu-it* and not *vet-u-it*, he will ſay, becauſe *a conſonant ſet betwixt two vowels, belongeth to the latter.*

If you ask him why he ſpelleth *ve-ſci*, and not *veſ-ci*; he will anſwer you, becauſe conſonants which can be joyned in the beginning of a word muſt not be parted in the middle of it.

If you ask him why he ſpelleth *ar-be-ri-bus*, and not *a-rbo-ri-bus*, he will tell you, becauſe *conſonants which cannot be*

joyned in the beginning of a word, must be parted in the middle of it.

If you ask him why he spelleth *vel-le-mus*, and not *ve-llemus*, nor *vell-emus*, he will tell you, because *if a consonant be doubled, the first belongeth to the fore-going, and the latter to the following syllable.*

If you ask him why he spelleth *com-e-de-ri-tis*, and not *co-me-de-ri-tis*, he will tell you because *in words compounded, every part must be separated from another*; and if you again ask him concerning the same syllable, why it is *com* and not *con*, seeing the verb is compounded of *con* and *edo*; he will answer you, because *in words compounded with a Preposition, we must respect the ear, and good sound.*

Likewise if you proceed to examine him touching the notes of distinction, why one is made, and not another; he will tell you, that a *Comma* (,) *distinguisheth the shorter parts of a sentence, and stayeth the breath but a little while in reading*; that *a Colon* (:) *divideth a Period in the middle, and holdeth the breath somewhat long*; that *a Semicolon* (;) *stayeth the breath longer then a comma, but not so long as a Colon*; that *a Period* (.) *is made at the end of a perfect sentence, where one* may give over reading,

reading, if he will; and that an *Interrogation* (?) *denoteth that there is a question to be asked.*

If you examine him touching the Accents, why there is a grave Accent in *tantùm*, he will tell you, it is to make it being an adverb, to differ from a noun; and that because of contexture of words, the accent which ought to have been an acute, is turned into a grave.

If you ask him, why there is a circumflex accent in *eâ*, he will tell you, it is to denote that *eâ*, is of the Ablative case singular, which hath *â* long.

And if you ask him why *ne've* hath an acute accent; he will tell you that *ne* hath changed its grave accent into an accute, because the Participle *ve* hath inclined its own accent into it.

If you ask him why *omnibus arboribus* are not sharply uttered; he will tell you, because they do not begin with h, which is the note or letter of Asperation.

He will quickly shew you whether he understandeth his Rules touching the Quantities of Syllables, or not, by writing out a sentence or two, and marking the syllables of every word, in this manner;

Cūr vĕ:ŭit vŏs Dĕūs vēſcī ĕx ōmnĭbŭs ārbŏrĭbūs pōmārĭī? licĕt nōbīs vēſcī frūctĭbŭs ārbŏrūm pōmārĭī tāntūm Dĕūs nōbīs ĭntērdīxĭt ĕā ārbŏrĕ, quæ ēſt ĭn mĕdĭō pōmārĭŏ, nĕ vēſcĕrēmūr frūctu ējūs, nēvĕ ĕtĭam āttĭngĕrēmūs, nĭſĭ vēllēmūs mŏri.

2. Let him caſt the words of his Authour into the Grammatical order, and analyſe every one of them exactly according to *Etymology*, and *Syntaxis* which is the uſuall way of parſing) after this manner.

Cur Deus vetuit vos veſci ex omnibus arboribus pomarii? licet nobis veſci fructibus arborum pomarii; tantùm Deus interdixit nobis eâ arbore, quæ eſt in medio pomario, ne veſceremur fructu ejus, néve etiam attingeremus, niſi vellemus mori.

Cur is an Adverb of asking.

Deus is a Noun Subſtantive Common, of the Singular number, Nominative caſe, Maſculine Gender (becauſe *Maſcula in er*, &c.) of the ſecond Declenſion, Sing. Nom. hic Deus, Gen. hujus Dei, &c.

It maketh its Vocative caſe *o Deus*, and wanteth the Plural number, becauſe *Deus verus caret plurali.* It cometh before the verb *vetuit.*

Vetuit is a verb perſonal neuter, of the Indi-

Indicative mood, Preterperfect tense, singular number, and third person, because it agreeth with its Nominave case *Deus*, by the Rule *Verbum Personale cohæret*, &c. It is of the first Conjugation, *Veto, vetas, vetui*; (*veto quod vetui dat*) *vetare*; *vetandi, vetando, vetandum, vetitum, vetitu*; (*Quod dat ui dat itum*) *vetans vetiturus.*

Vos is a Pronoun Primitive, of the Plurall number, the Accusative case, the Masculine Gender, and the first Declension. Sing. Nom *Tu*, Gen. *tui*, &c. It hath the Vocative case, *Et Prænomina præter &c.* It is the Accusative case after *vetuit*, because *verba Transitiva*, &c.

Vesci is a verb Deponent like *legi. Vescor, vesceris, vel vescere, pastus sum vel fui, vesci pastus vescendus*; because *Sic Poscunt vescor, medeor*, &c. It is of the Infinitive mood, and Present Tense, without number and Person, and is governed of *vetuit*, because *Quibusdam tum verbis*, &c.

Ex is a Preposition serving to the Ablative case.

Omnibus is a Noun Adjective of three Articles, like *Tribus Hic, & hæc omnis, & hoc omne*, because *sub geminâ*, &c.

It is of the plural number, the Abla-

give caſe, and Feminine Gender, and agreeth with its Subſtantive *Arboribus*, becauſe *Adjectivum cum Subſtantivo*, &c.

Arboribus is a Noun Subſtantive Common, like *Lapidibus*, Sing. Nom. *hæc Arbor*, Gen. *hujus arboris*, &c. *Grando, fides*, &c. It is of the Ablative caſe, Singular number, Feminine Gender, and third Declenſion, governed of *ex* the Prepoſition, which requireth an Ablative caſe.

Pomarii is a Noun Subſtantive Common, like *Regni*. Sing. Nom. *hoc Pomarium*, Gen. *hujus pomarii*, &c. *Omne quod exit in um*, &c. It is of the Singular number, the Genitive caſe, the Neuter Gender, and ſecond Declenſion, and is governed of the Subſtantive *Arboribus*, becauſe *Quum duo Subſtantiva*, &c.

Licet is a verb Impersonal declined in the third perſon ſingular only, *Licet, licebat, licuit & licitum eſt*, &c. *Et licet adde, Quod licuit, licitum.* It is of the Indicative mood, Preſent tenſe, ſingular number, and third Perſon, and hath no Nominative caſe, becauſe *Impersonalia præcedentem*, &c.

Nobis is a Pronoun Primitive, of the Plural number, Dative caſe, Maſculine Gender, and firſt Declenſion. Sing. Nom. *Ego*, Gen. *mei*, It wants the Vo-

cative

cative caſe, becauſe Et *Pronomina*, &c. and is governed of *licet*, becauſe *In Dativum feruntur*, &c.

Veſci, vt ſupra'.

Fructibus is a Noun Subſtantive Common, like *manitus*. Sing. Nom. *hic Fructus*, Gen. *hujus Fructûs*, &c. *Maſculi in er*, &c. It is of the Ablative caſe, Plural number, Maſculine Gender, and fourth Declenſion, governed of *veſci*, becauſe *Fungor, fruor, utor*, &c.

Arborum ut ſupra in Arboribus, It is of the Genitive caſe plural, governed of *fructibus*, becauſe *Quum duo Subſtantiva*, &c.

Pomarii ut ſupra'.

Tantùm is an Adverb of quantity, made of an Adjective of the Neuter Gender, becauſe *Aliquando neutra Adjectiva*, &c

Deus ut ſupra', but here it cometh before the verb *interdixit*.

Interdixit is a verb Perſonal Active, compounded of *inter* and *dico*, conjugated like *legit*, *Interdico, is, xi*, becauſe *Preteritum dat idem, &c. interdixi, interdictum*, becauſe *Compoſitum ut ſimplex*, &c. It is of the Indicative mood, Preterperfect tenſe, Singular number, and third perſon, and agreeth with its Nomina-

minative case, *Deus*, because *Verbum Personale*, &c.

Nobis, *ut supra'*, but here it is the Dative case governed of *interdixit*, because *Dativum postulant*, &c.

Eâ is a Pronoun Primitive of the second Declension, Sing. Nom *is*, *ea*, *id*. Gen, *ejus*, &c. It is of the Singular number, Ablative case, and Feminine Gender, and agreeth with its Substantive *arbore*, because *Ad eundem modum*, &c.

Arbore ut supra', but here it is the Ablative case singular governed of *interdixit*, which verb doth often govern a Dative case with an Ablative, though we have no expresse Rule for it in our Grammar.

Quæ is a Pronoun Relative, of the second Declension. Sing. Nom. *Qui*, *quæ*, *quod*. Gen. *cujus*, &c. It is of the singular number, Femine Gender, and third Person, and agreeth therein with its Antecedent *arbore*, because *Relativum cum Antecedente*, &c. It is of the Nominative case, and cometh before the verb *est*, because *Quoties nullus Nominativus*, &c.

Est is a verb Personal neuter Substantive, having a proper manner of declining, *Sum*, *es*, *fui*, &c. because, *Et a*

suo

fuo ſum fui. It is of the Indicative mood Preſent tenſe, ſingular number, and third perſon, and agreeth with its Nominative caſe *Quæ*, becauſe *Verbum Perſonale*, &c.

In is a Præpoſition ſerving to the Ablative caſe.

Medio is a Noun Adjective of three terminations, like *Bono*; Sing. Nom. *Medius, media, medium*, &c

At ſi tres variant voces, &c. It is of the Ablative caſe, Neuter Gender, and Singular number, and agreeth with its Subſtantive, *Pomario* becauſe *Adjectivum cum Subſtantivo. Pomario ut ſupra*, but here it is of the Ablative caſe, becauſe *in* is a Preposition ſerving to the Ablative caſe.

Ne is an Adverb of forbidding, and governeth a Subjunctive mood. *Ne prohibendi*, &c

Veſceremur, ut ſupra in veſci; but here it is of the Subjunctive mood, preterimperfect tenſe, plural number, and firſt perſon, like *legeremur*, and agreeth with its nominative caſe *nos*, which is not expreſſed, becauſe *Nominativus primæ vel ſecundæ perſonæ*, &c.

Fructu, ut ſupra; but here it is of the Ablative caſe ſingular, governed of *veſceremur*, becauſe *Fungor, fruor*, &c.

Ejus,

Ejus, ut supra in eâ; but here it is of the Genitive case singular, and Feminine Gender, governed of *fructu*, because *Quum duo Substantiva*, &c. Here note that *ejus* is a Relative, and agreeeth with its Antecedent *Arboris*, understood.

Ne've consisteth of two words, whereof *ne* is an Adverb of forbidding, and *ve* is an inclinative conjunction.

Etiam is a Conjunction copulative.

Attingeremus is a verb Personal Active, like *legeremus* It is compounded of *Ad* and *tango*, and maketh *at* for *ad* for better sound sake, and *tingo* for *tango*, because *Hæc habeo, lateo*, &c. It maketh the Preterperfect tense *attigi* and not *atteti-gi* because *Sed syllaba semper* &c. and the Supines *attactum, attactu*, because *Compo-positum ut simplex*, &c. It is of the Subjunctive mood, Preterimperfect tense, plural number, and first person, and agreeeth with its Nominative case *nos*, which is understood, because *Nominativus primæ vel secundæ personæ*, &c.

Nisi is a Conjunction exceptive, and serveth to a Subjunctive mood, *Ni, nisi, si, siquidem*, &c.

Vellemus is a verb Personal neuter irregular, *Volo, vis, volui*, because *lo fit, ui*,

ui, &c. *Supinis caret*, becauſe, *Pſallo*, *volo*, *nolo*, &c. It is of the Subjunctive mood, Preterimperfect tenſe, plural number, and firſt perſon, and agreeth with its Nominative caſe *nos*, which is underſtood, becauſe *Nominativus primæ*, &c.

Mori is a verb Perſonal Deponent of the third Conjugation, like *legi*. *Morior*, *moreris vel morere*, *mortuus ſum vel fui*, (*morio'rque mortuus*) *mori*, *moriens*, *mortuus*, *moriturus*. It is of the Infinitive mood, having neither number, nor perſon, nor nominative caſe, and is governed of *Vellemus*, becauſe *Quibuſdam tum verbis*, &c.

Thus let every particular boy in a form, practiſe a while by himſelf upon a ſeveral piece of Latine, and it will ſhew you plainly what he is able to do, and make that the moſt negligent and heedleſſe amongſt them, ſhall know how to make perfect uſe of his whole Grammar, though (perhaps) for all you could do to him, he never heeded it before.

What I have hitherto mentioned touching the well grounding of children, hath chiefly reſpect unto *Lilies Grammar*, which is yet conſtantly made uſe of in moſt Schools in *England*; and from which I think it not good for any

any Master to decline, either in a private or publique course of Teaching, for these reasons following.

1. Because no man can be assured, that either his Scholars will stick to him, or that he shall continue with them, till he have perfectly trained them up by another Grammar.

2 Because, if children be made to change their Grammars, as often as they use to change their Masters (especially in a place where many Schooles are) they will be like those that runne from room to room in a Labyrinth, who know not whether they go backward or forward, nor which way to take towards the door; I mean, they may be long conversant in Grammar books, and never understand the Art it self.

3. Because I have known many, and those men of excellent abilities for Grammar-learning, who having endeavored to proceed by an easier way, then *Lilies* is, have been quite decried by the generality of them that hold to the *Common-Grammar*, and have had much adoe to bear up the credit of their School, though their Scholars have been found to make very good Proficiency, and more then others.

4. Be-

4. Becauſe, when a Maſter hath grounded a Scholar never ſo well, if he (in hopes of an exhibition or Scholarſhip, or other preferment to be had) be removed from him to one of our greater Schooles, he ſhall be made *pro formâ*, to get *Lilies* Grammar by heart, and to neglect what he hath formerly learned, as unneceſſary and uſeleſſe.

5. Becauſe children in their tender age are generally like leaking veſſels, and no ſooner do they receive any inſtructions of Grammar, but they forget them as quickly, till by frequent repetitions and examinations, they be reveted into them, and by aſſiduity of long practice brought to an habit, which cannot be bred in them under two or three yeares time; in which ſpace they may be as well habituated and perfected by *Lilies* Grammar as any other, according to the Plat-form of teaching it, which I have already ſhewed, and by means of thoſe helps which I have publiſhed for the better explication of ſome parts of it.

Yet I do not deny, but a far eaſier way may be taken to teach children; Firſt the grounds and Rudiments, and afterwards the whole Syſteme of Grammar,

mar, then that which is generally now in use according to *Lilie*, whom after I had observed many eminent Schoolmasters (who have published Grammars of their own) to condemn of many Tautologies, defects, and errours; and withall, to endevour to retain the substance of his Grammar, I essayed my self to see what might be done in that kinde, with an especiall eye upon the slender capacities of children, with whom I had to do. And after triall made, that such instruments would forward my work, I was bold to publish first *An easie entrance to the Latine tongue*, and then *The Latine Grammar fitted for the use of Schooles*, which, how I have for sundry yeares taught, together with *Lilies Grammar*, I shall now briefly declare.

1. As children are going over the *Accidents*, and that part of the *Grammar*, which concerneth the Genders of nouns, and the Preterperfect tense, and Supines of verbs, I make them one day to peruse that part of the Grounds of Grammar, which concerneth the eight parts of Speech severally handled, and another day to read that which concerneth their construction, and every

Satur-

Saturday morning to run over their examination, which being but a Task of about half an hour, doth exceedingly help their understanding and memory in getting their every dayes parts, and keeping them in minde; especially if they be made sometimes to look upon their Synopsis's, and thereby to take notice how handsomely and orderly the Rules hang together.

2. Likewise, as children proceed in *Lilies Grammar* (which commonly is but very slowly, because it being all in Latine is hard to be understood, and being somewhat long in learning, boyes are apt to forget one end of it, before they can come to another) I cause them to make use of the *Latine Grammar*, which I *fitted to the use of Schooles* together with it. This I usually divide into twelve or sixteen parts, (letting the *Appendix* alone till they understand all the rest) in reading of which I cause them to spend half an hour for the most part every day, and by comparing what they read with that in *Lilies Grammar*, I make them to observe how what they learn in *Lily*, ought rightly to be placed, according to the true method of Grammar Art, which they see analysed in the Synopsis. They may first read

read it over in English only, and then in Latine and English together, and afterwards only in Latine. And because *frequent examination is a main expedient to fasten what is taught*, I cause them every Saturday morning, to make use of *Examinatio Latinæ Grammaticæ*, (which is now lately printed) and let one boy ask the questions out of the Book, and the rest answer him orderly out of the Grammars in their hands. And this I finde, that *a natural and clear method of teaching Grammar, is the best means that can be devised to open the understanding for the receiving, or to strengthen the memory for the retaining of any instructions that can be given concerning it.* And I judge that method to be most natural and ealie, which doth at once lay open the subject that it treateth of, and enlighten a mean capacity to apprehend it on a suddain; and which hath withall a power in it self, that whether the discourse upon the matter be more contracted or enlarged, it can bring all that can be said of it under a few certain and general Heads, by way of Common-place; which being surely kept in minde, all other documents depending on them, as particulars, will easily be remembred.

Thus

Thus have I freely imparted my thoughts touching the most familiar way that I have hitherto known (either by my Masters, or my own practice, or any thing that I have observed by reading, or converse with experienced School-masters) of teaching the Common Grammar, and making use of these ordinary School-books in every form, which are taught in most Schooles in England. And because *it belongs chiefly to the Usher in most of our Grammar-Schools, to teach children to understand and make use of their Grammar, and by degrees to furnish them with proper words or good phrase*, that they may be able of themselves to write or speak true Latine, or translate either way pretty elegantly, before they come under the Master; I call this part of my *discovery The Ushers duty, wherein he may* plainly *see* how he ought to respect *the end, the means, and the manner how* to use every help or mean *for the better* dispatch of that which he is continually imployed about; *viz.* the well *grounding of Children in Grammar learning:* which may be done in three yeares, with the ordinary sort of boyes, even those of the meanest capacity, if *Discretion* in every particular be used, which is *beyond any directions that*

can

can be given. So that under the Usher I admit of three forms; The first of Enterers, The second of Practitioners, The third of Proficients in the knowledge of Grammar.

Having done therefore with grounding children, (whose inanimadvertency is the Teachers daily trouble (and not to mention their other infirmities) requireth, that they be held long in one and the same work, and be made ever and anone to repeat again what they formerly learned) I shall next adde somewhat concerning teaching men at spare hours in private, with whom (by reason of their stronger capacities, and more use of reason) a far speedier course may be taken, and greater Proficiency may be made in half a year, then can be expected from children in three years space. And what I shall here deliver is confirmed by that experiment which I have made with many young Gentlemen, for these eleven or twelve years together last past, in *London*; who being very sensible of their own want of the Latine tongue, and desirous (if possibly) to attain it, have thought no cost nor pains too little to be employed for gaining of it, and yet in few moneths, they have either

either been so grounded, as to be able to help themselves in a plain Authour, in case they knew nothing before; or so perfected, as to grapple with the most difficult and exactest Authours, in case they had formerly but a smattering of the Language; and this they have obtained at leisure time, and at far lesse expense, then they now prize the jewel at, which they hav. In teaching of a man then, I require none of those helps, which I have provided for childrens uses, (though perhaps he may find benefit to himself by perusing them in private) only I desire him at the first to get *an easie entrance to the Latine tongue*, and by it I shew him as briefly, orderly and plainly as I can,

1. How he ought to distinguish words, so as to know what part of Speech any word is.

2. To tell what belongeth to every several Part of Speech.

3. To get the Examples of the Declensions & Conjugations very exactly, so as to know what any Noun or Verb signifieth, according to its Termination: and to store him with words, I advise him to peruse a Chapter in the Vocabulary (at least) once every day, and to observe the

Latine names of such things as are common in use, and better known to him.

4. Then I acquaint him with the most generall Rules of Concordance and Construction, and help him to understand them by *sundry short examples appliable thereunto.*

5. Last of all, I cause him to take some of the *Collectanea*, and help him to construe, parse, imitate, and alter them, untill he be able to adventure upon some easy Authour.

After he be thus made well acquainted with *the Grounds of Grammar*, I bid him to procure the *Latine Grammar fitted* for his use, as well as *for Schooles*; and together with it a Latine Testament, or Bible, and then I cause him to read over his Grammar (by as much at once as he can well peruse in halfe an houre) and be sure that he thorowly understand it; and after every one of the foure Parts of Grammar, I give him a Praxis of it; by exercising whereof, he may easily know how to use his Rules, and where to find them.

When by this meanes he can tell what to do with his *Grammar*, I turn him to *the Latine Testament*, (beginning with the first Chapter of Saint *Johns* Gospel, because it is most easy) and there I make him (by giving him some few directions, which he hath,

hath, together with his *Grounds of Grammar*) to learn to construe of himself six, eight, or ten verses, with the help of his *English Bible*; and to parse them exactly according to his Grammar, and by going over three or four Chapters, he will be able to proceed understandingly in his *Latine Bible* without help.

Which when he can do, I advise him to get *Corderius English and Latine*, where he is chiefly to take notice of the phrases, how they differ, in both languages, and to imitate here and there a Colloquie, to try what good Latine he can write or speak of himself. And now I commend to his own private reading, *Dialogi Gallico-Anglo-Latini*, by Digres, *Dictionarium octo-linigue*, or *the Schoolmaster*, Printed formerly by *Michael Sparks*, and *Janua Linguarum*, or rather *Janua Latinæ linguæ*, and the like; by perusal of which, together with *Corderius*, he may be furnished with copy of words and phrases, for common discourse in Latine. Afterwards I help him in reading *Æsop's Fables*, to construe and parse, and imitate a Period, or more in [illegible] of them, thereby to acquaint himself [illegible] the artificial manner of placing words. And when I see he dare adventure upon the Latine alone, I make him

read *Terence* over and over, and to observe all the difficulties of Grammar that he meets in him, and after he is once Master of his stile, he will be pretty well able for any Latine Book, of which I allow him to take his choice.

VVhether he will read *Tully*, *Pliny*, *Seneca*, or *Lipsius* for Epistles. *Justin*, *Salust*, *Lucius Florus*, or *Cæsar* for History. *Virgil*, *Ovid*, *Lucan*, or *Horace* for Poetry.

And when I see he can read these understandingly, I judge him able to peruse any Latine Authour of himself, by the help of *Coopers* Dictionary, and good Commentators, or Scholiasts.

These Authors which I have mentioned are most of them in English; as also *Livie*, *Plinies natural History*, *Tacitus*, and other excellent Books, which he may peruse together with the Latine, and by comparing both Languages together, he may become very expert in both. Yet I would advise him to translate some little Books of himself; First out of Latine into English, and then out of English into Latine, which will at once furnish him with all points of Grammar, and the right use and ordering of words, and in a short time bring him to the like eloquence.

Mr. *Aschams* commendeth *Tully de Je-*
ni-

Clute, and his Epistles. *Ad Quintum Fratrem*, *& ad Lentulum*, for this purpose.

If he would exercise himself in Oratory or Poetry, *I* suppose his best way is to imitate the most excellent pieces of either, that he findes in the best and purest Authors, (especially *Tully* and *Virgil*) till he can do well of himself. *Horace* and *Buchanan's Psalms* will sufficiently store him with variety of Verses.

And now if one should ask me before I conclude this Book, and begin with the next, whether it be not possible for men or children to learn Latine, as well as English, without Grammar-Rules.

I answer. First, that it is hardly possible, because the Latine tongue is not so familiarly spoken, as English; which is gotten only by hearing and imitation.

2. That it is not the better way, partly because they that are well acquainted with Grammar, know when they or others speak well, and when they speak ill; whereas they that are ignorant of the Rules, take any Latine for good, be it never so barbarous, or full of Solæcismes, and partly, because they that are skilful in Grammar, are able to doe something in reading Authours, or translating, or writing Epistles,

or the like, by themselves; whereas they that learne Latine without any Rule, are able to do nothing surely if their Teacher be away. Besides, if the Latine be once well gotten by Rule, it is not so apt to be forgotten; as if it be learned only by rote, because the learner is at any time able to recover what he hath lost by the help of his own intellect, having the habit of Grammar in his mind. Yet (I conceive) it is the readiest way to the gaining of this Language; to joyn assiduity of speaking and reading, and writing, and especially double translating to the Rules; for as the one affordeth us words and phrase, and the other directs us how to order them for a right speech; so the exercise of both will at last beget such an Habit in us, that we may increase our ability to speak and understand pure Latine, though (perhaps) the Rules of Grammer, be forgotten by us.

Having here done with the *Vshers Duty*, I shall (God willing) go on to discover *the Masters Method* in every particular, according to what I have either practised my self, or observed from others of my profession. And I hope this my slender discovery will excite some of greater practise and experience, to commit also to publick

publick their own obſervations; by whom if I maybe convinced, that I have any where gone in an erroneous way, I ſhall willingly retract my courſe, and endevour to ſteere by any mans Chart, that I finde more eaſſe and ſure, to direct me. In the mean time, I commit my little veſſel to the waters all alone, and deſire God, that whatever Dangers attend it, he would ſo protect and proſper it, that it may ſafely arrive to the Port which I chiefly aim at; *viz.* the honour and ſervice of his divine Majeſty, and the benefitting of both Church and Common wealth, in the good education of children.

THE MASTERS METHOD,

OR THE

Exercising of Scholars

In *GRAMMARS*, *Authours*, and *Exercises*; *GREEK*, *LATINE*, and *HEBREW*.

By *C. H.*

LONDON,
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CHAP. I.

How to make the Scholars of the fourth Form very perfect in the Art of Grammar, *and* Elements of Rhetorick; *& how to enter them upon* Greek *in an easy way. How to practise them (as they read* Terence, *and* Ovid de Tristibus, *and his* Metamorphosis, *and* Janua Latinæ linguæ, *and* Sturmius, *and* Textor's Epistles) *in getting* Copy of words, *and learning their* Derivations *and* Differences, *and in* varying phrases. *How to shew them the right way of* double translating, *and* writing a most pure Latine style. *How to acquaint them with all sorts of* English and Latine verses, *and to enable them to write* familiar and elegant Epistles *either in English or Latine*, upon all occasions.

THe *Usher* having throughly performed his Duty, so as *to lay a sure foundation by teaching Grammar, and lower Authours. and using other helps* formentioned, *to acquaint his Scholars with the words, and order of the Latine tongue, as well for speaking, as writing it:*

it: *The Master* may more cheerfully proceed to build further, and in so doing, *he should be as carefull to keep what is well gotten, as diligent to adde thereunto.* I would advise therefore, that the Scholars of this fourth form may,

1. Every morning read six or ten verses (as formerly) out of the *Latine Testament* into English, that thus they may be become well acquainted with the matter, and words of that most holy Book; and after they are acquainted with the *Greek Testament*, they may proceed with it in like manner.

2. Every Thursday morning repeat a part out of the *Latine Grammar*, according as it is last divided, that by that meanes they may constantly say it over once every quarter. And because their wits are now ripe for understanding Grammar notions, where ever they meet with them, I would have them every one to provide *a Paper-book of two quires* in Quarto, in the beginning whereof, they should write the Heads of Grammar by way of common place, as they see it in my *Latine Grammar*, and having noted the pages, they should again write over the same Heads, (leaving a larger or lesse distance betwixt them, as they conceive they may finde more or lesse matter

matter to fill them withall) in the leaves of their Book, and insert all niceties of Grammar that they finde, either in their daily lessons, or in perusing other Books at spare houres, especially such as either methodically, or critically treat of Grammar; amongst which I commend *Mr. Brinsley's posing of the Accidents. The Animadversions upon Lilies Grammar, Stockwoods disputations, Mr. Pooles English Accidents, Hermes Anglo-Latinus, Phalerii Supplementa ad Grammaticam, Mr. Birds, Mr. Shirleyes, Mr. Burleyes, Mr. Hawkins, Mr. Gregories, Mr. Haynes, Mr. Danes, Mr. Farnabies,* and other late printed *new Grammars*, (which they may read in private one after another) will afford them several observations. As for *Authores Grammaticæ Antiqui*, which are commonly printed together; *Dispauterius, Linacer, Melanchon, Valerius, Alvarez, Rhemus, Sulpitius, Vossius*, and the like, either ancient or modern, they may take the opportunity to read them, after they come to higher Forms, and pick out of them such pretty notes, as they have not formerly met withall, and write them in their *Common-place-books*. And because it may seem a needlesse labour for every Scholar to be thus imployed, and it is (almost) impossible for one alone to procure so many Grammars,

Grammars, *it were to be wished, that in every Schoole of note, there might be a Library, wherein all the best Grammars that can be gotten, might be kept, and lent to those boyes, that are more industriously addicted to Grammar Art, and which intend to be Scholars, that they may read them over, and refer what they like in them to its proper Head.* And to encourage them in so doing, the Master may do well at the first to direct them, and afterwards at leisure times to cast an eye upon their Books, and see what they have collected of themselves. But be sure that they keep their Paper-book fair, and that they write constantly in it, with a legible and even hand.

3. Thus they may have liberty to learn Rhetorick on Mondayes, Tuesdayes, and Wednesdayes, for morning Parts. And to enter them in that Art of fine speaking, they may make use of *Elementa Rhetorices*, lately printed by *Mr. Dugard*, and out of it learn the Tropes and Figures, according to the definitions given by *Talæus*, and afterwards more illustrated by *Mr. Butler*. Out of either of which books, they may be helped with store of examples, to explain the Definitions, so as they may know any Trope or Figure that they meet with in their own Authours. When they have throughly learnt

learnt that little book, they may make a Synopsis of it, whereby to see its order, and how every thing hangs together, and then write the Common place heads in a Paper-book (as I have mentioned before touching Grammar) unto which they may referre; whatever they like in the late *English Rhetorick*, *Mr. Farnabies Index Rhetoricus*, *Susenbrotus*, *Mr. Hornes Compendium Rhetorices*, or the like, till they be better able to peruse other Authours, that more fully treat of the Art; as, *Vossius's Partitiones Oratoriæ. Orator extemporaneus*, *Tesmari exercitationes Rhetoricæ*, *Nic. Caussinus. Paiot de elequentiâ*, and many others; with which a School-Library should be very well furnished for the Scholars to make use on, accordingly as they increase in ability of learning.

These *Elementa Rhetorices* in their first going over, should be explained by the Master, and construed by the Scholars, and every example compared with its Definition. And the Scholars should now be diligent of themselves to observe every Trop and Figure, that occurre in their present Authours, and when they say, to render it with its full definition, and if any be more eminent and worthy observation then others, to write it down in their Com-

mon-

mon-place-book, and by this means they will come to the perfect understanding of them in a quarter of a yeares time, and with more ease commit it all to memory by constant parts, saying a whole Chapter together at once; which afterwards they may keep by constant Repetitions, as they do their Grammar.

4. When they have passed their Rhetorick, you may let them bestow those hours, which they spent about it, in getting the Greek Grammar for morning parts. And because in learning this Language, as well as the Latine, *we are to proceed by one Rule, which is most common and certain*; I preferre *Camdens Greek Grammar* before any that I have yet seen, (though perhaps it be not so facill, or so compleat as some latelier printed, especially those that are set out by my worthy friends, *Mr. Busbie* of Westminster, and *Mr. Dugard* of Merchant Taylors Schoole) in the first going over of which, I would have them to repeat onely the Greek letters, and their divisions, the Accents, and eight Parts of Speech, the Articles, Declensions, and Conjugations, the Adverbs, Conjunctions, and Prepositions by several parts, as they are best able to get them, and to write down so much as they say at once in a fair Paper-book,

Crucius Greeke Grammar (an old one) is much commended by some.

book, very exactly observing and marking every Accent, and note of distinction. And this will quickly enable them to write or read Greek very truly, especially if they minde the abbreviated characters, which are now lately printed at the end of most of these Grammars. This work will take up *about a quarter of a years time.*

In the next half year, they may get over the whole Grammar in that order, as it is printed. And in the *interim* thereof, they may make use of their *Greek Testament* every morning after prayers, in like manner as they formerly used their Latine one. They may begin with the Gospel of *S. John*, which at the first you may help them to construe and parse *verbatim*, but after a while when they have gathered strength to do somewhat of themselves, you may let them make use of *Pasors Lexicon*, which they will better do, by help of the *Themes*, which I caused to be printed *in the Margent of the Greek Testament*, which will lead them to *Pasor*, to see the Analysis of any word in the Testament. *Mr. Dugard* hath lately compleated *his Lexicon Græci Testamenti Alphabeticum, unâ cum explicatione Grammaticâ vocum singularum, in usum Tironum; nec non concordantia singulis vocibus appositâ, in usum Theologiæ candita-*

canditatorum; which were it once committed to the presse, as it now lyeth ready in his hand, would be *a most excellent help to young Scholars, to proceed in the Greek Testament of themselves, in an understanding and Grammatical way.* And I hope it will not be long ere he publish it for common use. When they have gone over the Declensions and Conjugations, and are able to write Greek in a very fair and legible character, let them write out the Paradigmes of every Declension and Conjugation, and divide the moveable part of the words, from the Terminations, as you may see it done in Mr. *Dugards Rudimenta Grammaticæ Græcæ.* After they are thus acquainted with every particular example, they may write out all the Declensions one by another, and the three voyces of the Verbs throughout all moods and tenses in all Conjugations, that so they may more readily compare them one by another, and see what Tenses are alike, or which are wanting in every voyce. If these things were drawn into Tables, to be hanged up in the Schoole, they would help the weaker boyes.

And to supply them with store of Nouns & Verbs, you may let them repeat as many nouns as they can wel get at once, out of Mr. *Gregories*

Gregories Nomenclatura; and afterwards as many Sentences as they can wel say at once, out of *Seidelius*, or the latter end of *Clavis Græcæ linguæ*, by the repeating, construing and parsing, whereof they will learn all the Primitive words of the Greek Tongue, and be able to decline them. And thus they will be very well fitted to fall upon any approved Greek Authour, when they come into the next Form. But if you would have them learne *to speak Greeke*, let them *make use of Posselius's Dialogues*, or *Mr. Shirleyes Introductorium*, in English, Latine, and Greek. I commonly appointed Tuesdayes and Thursdayes afternoones for this employment, before or after my Scholars had performed their other Tasks.

5. *Terence*, of all the School-Authours that we read, doth deservedly challenge the first place, not onely because *Tully* himself hath seemed to derive his eloquence from him, and many noble Romans are reported to have assisted him in making his Comedies; but also because that Book *is the very quintessence of familiar Latine, and very apt to expresse the most of our Anglicismes withall.* The matter of it is full of morality, and the several Actors therein, most lively seem to personate the behavi-

behaviour and properties of sundry of the like sort of people, even in this age of ours. I would have the Scholars, therefore of this form to read him so thorowly, as to make him wholly their own. To help them in so doing, I have rendred a good part of it into English, answerable to the Latine line by line, in the adverse page, and I intend (God willing) ere long to compleat the whole, according to what I have formerly undertaken, and promised.

This Authour I would have the Scholars to read constantly every Monday, Tuesday, Wednesday, and Thursday, for fore-noon Lessons, taking about half a page at once, till they begin to relish him, and then they will easily take more, and delight to be exercised in him in this manner.

1. Let them write out every Lesson very fair and exactly, as they see it printed before them both in English and Latine. And this will be a means to perfect them in Orthography, and to imprint what they learn in that Authour in their mindes. They should have a Quarto Paper-book for this purpose, wherein nothing else should be written.

2. Let them translate about four or six lines Grammatically in a loose paper, that by

by this means they may better take notice of the way of construing.

3. Let them construe the whole Lesson both Grammatically, and according to the phrase, and this will acquaint them with the proprieties of both Tongues.

4. Let them parse it according to the Grammatical order, examining every word to the utmost of what Grammar teacheth concerning it, and this will make them thorowly to understand *Lilie*, and sometimes to consult other Grammars, where he comes short in a Rule.

5. Let them cull out the most significant words, and phrases, and write them in a Pocket-book, with figures referring where to finde them in their Authour; and set them ever and anon be conning these by heart, because these (of all others) will stand them in most stead for speaking Latine, or writing Colloquies and Epistles.

In reading of this book, it is not amisse for the Master to minde his Scholars of the true *decorum* of both things and words, and how fitting they are for such persons to do or speak, as are there represented, and upon

upon ſuch occaſions as they did, and ſpake them. As in *Andria*, they may obſerve not onely in generall, how apt young men are to be enticed, old men to chide, ſervants to deceive, &c. but more particularly they may ſee how ſome men are more apt to be carried away by paſſion then others are, and how different their natures are ſometimes, though their age and breeding may be the ſame. Thus they ſhall finde *Simo* and *Chremes*, two old Citizens, the one pettiſh and apt to overſhoot himſelf in many things, the other more calme and circumſpect, and therefore better able to pacify and adviſe others. Likewiſe, they ſhall meet with two young Gentlemen, *Pamphilus* and *Charinus*, the one whereof, being very towardly and hopefull, was drawn away by ill company, and thereby brought into much trouble of mind, betwixt a fear to offend his Father, and a care to make amends for his fault committed; but the other being raſh and childiſhly diſpoſed, is ſet upon what he deſireth with ſuch eagerneſſe, that he will have it, though it be impoſſible for him to obtain it, and he be utterly ignorant of uſing any meanes to come by it. But

above

above all, they will laugh at the knave *Davus*, to read how he presuming upon his own cunning wit, displeaseth *Simo*, & ensnareth *Pamphilus*, and at last brings himself within the compasse of the lash. And, in this and other comedies, they may observe many remarkable sayings and actions, which will hint much to abundant matter of invention for future exercises. As when they hear *Davus* cry *Hem astutias! Fie upon craft!* they may take an occasion to enlarge upon the matter, as to say; *One may quickly, perceive by* Davus *in* Terence, *what a mischievous wit will come to, that doth alwayes busie it self to circumvent and entrap others; for this fellow, after he had cozened his old Master, and unhappily taught his Masters son to tell his father a lie, and intangle himself in a double marriage, and saw his knavery could not help him to escape his own danger, was ready at last to hang himself; and though he came off pretty well with his young Master, by condemning himself, and asking forgiveness, and promising to amend the matter he had utterly spoyled; yet in the height of his jollity, the old man catcheth him at unawares, and without hearing him to speak a word for himself, calleth for* Dromo, *and makes him hoise him up, and carry him away*

to

to the house of correction, and there to tye him neck and heels together, and whip him smartly for the roguery he had done. Such Dictates as these, the Master may give his Scholars sometimes to turn into pure Latine, till they be able to make the like of themselves. And this is indeed to make a true use of this excellent Authour, according to what *Erasmus directs* in his golden little book, *de Ratione instituendi Discipulos*, which is worth ones perusal, that is exercised in teaching youth.

When you meet with an Act or Scene that is full of affection, and action, you may cause some of your Scholars, after they have learned it to act it, first in private amongst themselves, and afterwards in the open Schoole before their fellowes; and herein you must have a main care of their pronunciation, and acting every gesture to the very life. This acting of a piece of a Comedy, or a Colloquy sometimes, will be an excellent means to prepare them to pronounce Orations with a Grace, and I have found it an especiall remedy to expell that subrustick bashfulnesse, and unresistable timorousnesse, which some children are naturally possessed withall,

and

and which is apt in riper yeares to drown many good parts in men of ſingular endowments.

6. Their after-noon parts, on Mondays and Wedneſdays, may be in *Janua Latinæ linguæ*; which book ſhould be often read over, becauſe it will at once furniſh them with the knowledge of words and things, into the reaſons of which, they will now be more induſtriouſly inquiſitive, then furmerly; becauſe their preſent years do teach them to be more diſcurſive in their underſtanding, as growing more towards men. And therefore in this book they ſhould not onely firſt minde the ſignification, and Grammatical conſtruction of words, but Secondly, endeavour to gain a Copy of good and proper words for expreſſion of one and the ſame thing, as that they may not only tell you that *domus* but alſo *ædes* is Latine for a houſe, & that *decor*, and *pulchritudo* are Latine for *beauty* as well as *forma*; and in finding ſuch Synonyma's as theſe, they may be helped as well by Dictionaries, as by frequent reading. Thirdly, They may with every part bring a piece of the Index tranſlated *into Engliſh*. Fourthly, Becauſe they muſt now begin to uſe their judge-

ment in the right choyce of words, (when they finde many heaped together) it were not amisse to let them enquire the Original out of *Rider*'s Latine *Dictionary*, or *Beckman de Originibus Latinæ linguæ*; and to consider the *differences* that are betwixt words of the same signification; which they may learn out of *Ausonius Popma*, *Laurentius Valla*, *Cornelius Fronto*, *Varro de linguâ Latinâ*, and the like books fit to be kept in the Schoole Library.

7. On Tuesdaies and Thursdaies in the after-noons, I would have this Form employed in some of *Tullies Epistles*, (either those collected formerly by *Sturmius*, or those of late made use of in *Westminster Schoole*) but *Sturmius*'s I rather prefer as more easie to begin withall, the others may be used afterwards, together with *Textors Epistles*. And

1. I would have them be exercised in double translating these Epistles, so as to render many of them into good English, and after a while to turn the same again into Latine, and to try how near they can come to their Authour in the right choice, and orderly placing of words in every distinct Period. And because the Authours style and expres-

sion

sion will in many particulars seem hard to those that have not formerly read someof his Epistles, I have thought good at first to give my Scholars a taste of an Epistolary style, by translating *a Century of select Epistles*, out of *Tully* and other choice Authours, making the English answer to the Latine, Period, by Period. And these I cause them to write over, and in so doing, to take notice of the placing of every word, and its manner of signification. By this means they both better themselves in Orthography, and easily become so acquainted with *Tullies* expressions, that they can adventure to construe any of his Epistles of themselves, and turn them into English, as they see I have done the like before them.

2. Then do I cause them (as I said) to make double translations of themselves; one while writing down both the English and Latine together, as they construe it, (which some call Metaphrasis, an example or two whereof you may see in Merchant Taylors School Probation) and another while, and most frequently, writing the English out of the *Latine* by it self, which within ten dayes after, they try how to turn into the like good Latine again. And

this is the way that *Mr Brinsley* so much commendeth, and *Mr. Aſcham* was moved to think to be onely, or chiefly the fitteſt, for the ſpeedy and perfect attaining of any Tongue.

3. After they are grown pretty quick in tranſlating both wayes, you may write them down a little Engliſh Epiſtle of like matter & words to that in their book, directed to ſome of their own acquaintance, which they may turn into Latine, Period after Period, by themſelves. To begin therefore with the firſt Epiſtle in *Sturmius*, which may be writ down tranſlated thus.

M. T. C. Terentiæ, Salutem plurimam dicit.

Mark Tully Cicero, ſendeth hearty commendations to (his wife) *Terentia.*

SI vales, bene eſt, ego valeo.
If you be in good health, it is well: I am in good health.

Nos quotidie tabellarios veſtros expectamus, qui ſi venerint, fortaſſe erimus certiores, quid nobis faciendum ſit, faciemuſque te ſtatim certiorem.

We everyday expect your Letter-poſts: who,

who if they come, we shall be perhaps more certain, what we are to do, and we will certifie you forthwith.

Valetudinem tuam cura diligenter, vale.

Look diligently to your health, farewell.

Calendis Septembris.

The first day of *September.*

And you may shew them how to imitate it, (observing our English manner of writing Letters) thus;

To his very loving Friend Mr. *Stephen Primato* at the *Seven Stars* neer *Newgate*, *LONDON*, these.

Amantissimo suo amico Domino Stephano Primatæ ad insigne Septentrionum juxta novam Portam Londinensem, *hasce dabis.*

Most sweet Stephen,

IF you be all in good health at *London*, it is very well; we are all very well at *Barnet*: The Lord God be praised.

Stephane mellitissime,

Si vos omnes Londini *valetis, optime est:*

nos quidem omnes Barnetæ *valemus : Laudetur Dominus Deus.*

I have every day expected a Letter from you, for this whole week together, which if it come, is like to be very welcome to me, I pray you therefore write to me, and let me know what you do, and I will write back again to you forthwith.

Ego quotidie literas tuas, per hanc totam hebdomadem expectavi; quæ si venerint gratissimæ mihi futuræ sunt; oro igitur ut ad me scribas, & certiorem me facias, quid agis, & ego statim ad te rescribam.

Give your minde diligently to learning: Farewell heartily.

Studio literarum diligenter incumbe. Vale feliciter.

Your most loving friend
Robert Burrows.

Barnetæ.
Octob. 4.
1659.

Amantissimus tuus amicus
Robertus Burrowes.

Thcy

They may imitate the ſame Epiſtle again in framing an anſwer to the particulars of the foregoing letter after this manner; obſerving the form of compoſition, rather then the words.

To his very much reſpected friend
Mr. *Robert Burrows* neere the
Mitre at *Barnet*, theſe
deliver.

Obſervantiſſimo ſuo amico Roberto Burrows
haud ita procul a Mitrâ Barnetæ,
haſce dabis.

Deare Robert,

I Am very glad, I am certified by your Letter, that you and all our friends are in good health. Lo, I have now at laſt ſent you my letter, which I am ſorry, that I have made you ſo long to look for, before it came to your hand. And foraſmuch as you deſire to know what I do, I thought good to certify you, that I am wholly buſied at my book, inſomuch as I could willingly finde in my heart to die at my ſtudies:

so true is that which we sometimes learned in our Accidents, *To know much is the most pleasant and sweetest life of all.* You need not therefore truly (to speak plainly) perswade me further to give my mind to learning, which I had much rather havee then all, even the most precious jewels in the world. Farewell, and write as often as you can to

Your very loving friend

Stephen Primate.

Charissime *Roberte*,

Quòd ex tuis literis certior fiam, te, & omnes nostros bene valeré, magnopere gaudeo. Ecce, nostras, jam tandem ad te misi. Quas, quoniam in causâ fui, ut diutiùs expectes, priusquam ad vos venerint, vehementer doleo. Cùm autem quid ego agam, scire cupias; certiorem te facere velim, me totum in libris esse occupatum; usque adeò, ut vel emori studiis mihi dulce erit: Ita verum est, quod è Rudimentis Grammatices olim ebibimus; Multum scire est vita jucundissima. *Non igitur opus est, ut ulteriùs mihi suadeas,*

suadeas, studio literarum & doctrinæ incumbere, quæ quidem (ut planè loquar) omnibus gemmis, vel pretiosissimis cupidissimè malim. Vale, & literas quàm sepissime mitte ad

Amantissimum tui

Robertum Burrows.

THus you may help them to take so much as is needfull and fit for their purpose out of any Epistle, and to alter and apply it fitly to their several occasions of writing to their friends; and where *Tully*'s expressions will not serve them, let them borrow words and phrases out of the books that they have learn't, (but especially out of *Terence*) and take care to place them so, that they may continually seem to imitate *Tullie*'s form in writing Epistles, though they be not altogether tyed to his very words. And this I give as a Caution both in speaking and writing Latine, that they never utter or write any words or phrases, which they are not sure they have read or heard used in the same sense, that they there intend them.

It were necessary for them, as they proceed in reading Epistles, to pick out all such familiar expressions, as are incident to be used in writing letters, and to note them in a paper book, kept for the purpose, digested into certain places, that they may help themselves with them as they have occasion, you may see a President hereof in *Fabritius's Elegantiæ Puriles.* And because the same phrase, is not often to be repeated in the same words, they should now strive to get more liberty of expressing their mindes by learning to vary one and the same phrase both in English and Latine, sometimes *ex tempore*, before the Master, and sometimes amongst themselves by writing them down, & then appealing to the Master to judge, who hath done the best. To enter them upon this work, you may first begin with Mr. *Clarks Dux oratorius*, and then make use of that excellent book of *Erasmus de cop. & verborum*, which was purposely by him intended, and contrived for the benefit of *Pauls* Schoole, and I am sorry to see it so little made use of in most of our Grammar Schooles in *England*.

To encourage them to begin to write of themselves, and to help their inven-

tion

tion somewhat for inditing Epistles, you may take this course at once with a whole form together, which I have experienced to be very easie, and generally pleasing to young Scholars.

1. Ask one of your boyes, to whom, and for what, he is minded to write a letter; and, according as he shall return you an answer, give him some general instructions how to do it.

2. Then bid him and all his fellows let you see which of them can best indite an English letter upon that occasion, and in how short a time.

3. Let them every one bring his own letter fairly written, that you may shew them how to amend the imperfections you finde in it

4. Take his, that hath done the best, and let every one give you an expression of his own gathering, for every word and phrase that is in it, and let it be different (if it may be) from that which another hath given already before him.

5. As they give in their expressions, do you, or an able Scholar for you, write them all down in a paper, making a note that directeth to the place to which they belong.

6. Then deliver them the paper, and let every one take such words or phrase, as is most agreeable to the composition of an Epistolary style (so that he take not the same that another useth) and, bring the letter writ fair, and turned out of English into Latine. And thus you shall finde the same Epistle varied so many several wayes, that every boy will seem to have an Epistle of his own, and quite differing in words from all those of his fellowes, though the matter be one and the same.

To help the young beginners to avoid Barbarismes, and Anglicismes, (to which they will be very subject, if not timely prevented) you may make use *of a little Dictionary English and Latine in Octavo*, which resolve's the difficulties of Translating either way and *Mr. Walkers* useful *Book of Particles*, which is lately printed; As also Mr. *Willis Anglicismes* Latinized, and Mr. *Clerks Phraseologia Puerilis*; not mention to *Torselinus*, or *Doctor Hawkins particulæ Latinæ orationis*, which may be afterwards made use of, when Scholars grow towards more perfection in the Latine Tongue, and can read them without your help. But for their further assistance in this most p[illegible]

fitable and commendable kinde of exercise; I commend unto you Mr. *Clerks Epiſtolographia*, and *Eraſmus de conſcribendis Epiſtolis*; to which you may adde *Buchleri Theſaurus conſcribendarum Epiſtolarum*, *Verepæus de conſcribendis Epiſtolis*, and others, fitting to be reſerved in the School-Library, for your Scholars to peruſe, and collect notes out of, at their leaſure hours. He that will be excellent in any Art, muſt not onely content himſelf with the beſt Preſidents, which in many particulars may (perhaps) exceed all others; but alſo now and then take notice what others have attempted in that kinde, and ſometimes he ſhall finde the meaneſt to afford him matter of good uſe. And therefore I would adviſe that the Scholars in the upper Forms may often imploy themſelves in peruſal of all *Tullies* Epiſtles, and ſometimes in thoſe of *Pliny*, *Seneca*, *Eraſmus*, *Lipſius*, *Manutius*, *Aſcham*, *Politianus*, and whatever they finde in the Schoole Library, (which ſhould indeed be very well furniſhed with Epiſtolary books) that out of them they may learn to expreſſe their mindes to the full, upon any ſubject or occaſion, to whomſoever they write, and to uſe a ſtyle befitting both the

matter

matter and persons, be they never so lofty and mean.

After this Form is once well entered to write Epistles of themselves, they may make two Epistles every week, (one in answer to the other) to be shewed fair on Saturdaies, so they do not exceed a quarter of a sheet on one side, because great heed should be taken in the composing of them.

And let this Rule be observed in performing these and all manner of exercises; that they never go about a new one, till they have finished that they began. It were better for Scholars sometimes to do one and the same exercise twice or thrice over again, that in it they may see and correct their own errours, and strive to outdoe themselves; then by slipping from one work to another, and leaving that in their hands incompleat, to get an ill habit of posting over business to little or no purpose *Non quàm multùm sed quàm bene*, should be remembred in Scholars exercises.

8. Their afternoon Lessons on Mondayes and Wednesdayes, for the first halfe year (at least) may be in *Ovids* little book *de tristibus*, wherein they may proceed by six or eight verses at a Lesson; which

which they should first repeat *memoriter* as perfectly as they can possibly, because the very repetition of the verses, and much more the having of them by heart, will imprint a lively pattern of Hexameters and Pentameters in their minds, and furnish them with many good *Authorities*.

2. Let them construe *verbatim*, and if their Lesson be harder then ordinary, let them write it down construed.

3. Let them parse every word most accurately, according to the Gramatical order.

4. Let them tell you what Tropes and figures they finde in it, and give you their Definitions.

5. Let them scan every verse, and after they have told you what feet it hath in it, and of what syllables they consist, let them give the Rule of the quantity of each syllable, why it is long or short; the scanning and proving verses, being the main end of reading this Authour, should more then any thing be insisted upon, whilst they read it. And now it will be requisite to try what inclination your young Scholars have towards Poetry: you may therefore let them learn to compose English verses,

and

and to inure them ſo to do, you ſhould 1. Let them procure ſome pretty delightful and honeſt Engliſh Poems, by peruſal whereof they may become acquainted with the Harmony of Engliſh Poeſie. *Mr. Hardwicks* late Tranſlation of *Mantuan*, Mr *Sandys* of *Ovid*, Mr. *Ogleby's* of *Virgil*, will abundantly ſupply them with Heroick Verſes; which after they can truly and readily make, they may converſe with others, that take liberty to ſport it in Lyrick verſes. Amongſt all which, Mr. *Herberts* Poems are moſt worthy to be mentioned in the firſt place, and next to them (I conceive Mr. *Quarles divine Poems, and his divine Fanſies*; beſides which, you may allow many others full of wit and elegancie; but be ſure you admit of none which are ſtuff't with drollary or ribauldry, which are fitter to be burnt, then to be ſent abroad to corrupt good manners in youth

2. After they are thus become acquainted with variety of meeter, you may cauſe them to turn a Fable of *Æſop* into what kinde of verſe you pleaſe to appoint them; and ſometimes you may let them tranſlate ſome ſelect Epigrams out of *Owen*, or thoſe collected

by

by Mr. *Farnaby* or some *Emblemes* out of *Alciat*, or the like Flourishes of wit, which you think will more delight them and help their fansies. And when you see that they begin to exercise their own wits for enlargement, and invention, you may leave them to themselves, to make verses upon any occasion or subject; yet to furnish them with Rhymes, Epithites, & varietie of elegant expressions, you may let them make use of the pleasant *English Parnassus*, composed by the true lover of the Muses, Mr. *Josuah Poole*, my *quandam* School-fellow at *Wakefield*, who like another *Daphnis*, may truly be said (what I now sigh to write) to *have* been at the *Blew house in Hadley* Parish, now daily in my sight,

Formosi pecoris custos, formosior ipse.

When you have taught them truly to scan and prove any kinde of Latine verse, and made them to taste the sweetnesse of poetizing in English; you may prepare them them further for making Latine verses out of their present Authours thus;

1. Take a Distick or two, which they know not where to finde, and transpose the

the words, as different as may be from a verſe, and when you have made one to conſtrue them, diſmiſſe them all to their ſeates, to try who can return them firſt into true verſes, without one anothers ſuggeſting. When they have all diſpatched, cauſe him whom you conceive to be the weakeſt, to compare what he hath done with his Authour, and to prove his verſes by the Rules of *Proſodia.*

2. You may ſometimes ſet them to varie one and the ſame verſe, by tranſpoſing the ſame words, as many ſeveral wayes as they can. Thus this verſe may be turned 104. waies.

Eſt mea ſpes Chriſtus ſolus qui de cruce pendet.

And ſometimes you may cauſe them to keep the ſame ſenſe, and alter the words. Thus this Diſtick is found in *Mr. Stockwoods Progymnaſma Scholaſticum* to be varied 45c. waies.

Linque cupido jecur, cordi quoque parcito, ſi vis
Figere, fige alio, tela cruenta loco.

To direct and encourage your young Scholars in turning verſes, you may make uſe of the book laſt mentioned, and

and for further instructions concerning making verses, I refer you *to Mr. Clerks Dux Poticus.*

9. To enable your Scholars yet more to write good Latine in prose, and to prepare them further for verses by reading Poetical books, which abound with rich expressions of fansie, I would have them spend the next halfe year in *Ovids Metamorphosis*; out of which Authour you may make choice of the most pleasing and profitable Arguments, which it is best for you your self to construe and explain unto them, that they may dispatch the more at a Lesson, and with more ease. When they come to say,

1. Let them repeat four or six verses, (which you judge most worthy to be committed to memory) by heart.

2. Let them construe the whole lesson *verbatim*, minding the proprietie of the words, and the elegancie of every phrase.

3. Let them parse every word Grammatically, as they have used to do in other Authours.

4. Let them give you the Tropes and Figures, the Derivations and Differences of some words, and relate such Histories as the proper names will hint at, which

which they may peruse before hand in their Dictionarie. And let them not forget to scan and prove every verse, and to note more difficult quantities of some syllables.

5. Let them strive (who can best) to turn the Fable into English prose, and to adorn and amplifie it with fit Epithetes, choice Phrases, acute Sentences, wittie Apophthegmes, livelie similitudes, pat examples, and Proverbial Speeches; all agreeing to the matter of moralitie therein couched; all which they should divide into several Periods, and return into proper Latine, rightlie placed according to the Rules of Rhetorical composition.

6. Let them exercise their wits a little in trying who can turn the same into most varietie of English verses.

Mr. *Sandy's* Translation of this book, in Folio, and Mr. *Rosse's English Mythologist*, will be very delightfull helps to your Scholars for the better understanding thereof; and if to these you adde *Sir Francis Bacon's little* book *de Sapientiâ veterum*, *Natales comes*, and *Verderius's Imagines Deorum*, *Lexicon Geographicum*, *Poeticum*, *& Historicum*; and the like fitting to be reserved for your Scholars

use

use in the Schoole-librarie) it will invite them like so many bees to busie themselves sucking up matter and words to quicken their invention and expression; And if you would have those in this form acquainted with variety of Latine verses, and how to change them one into another, you may sometimes exercise them in *Buchan's Psalms*, and partlie out of *Vossius's*, partlie out of Mr. *Lloyd's Grammar* latelie printed, you shall find sufficient store, and several kinds of verses to delight and profit them withall.

Whereas *Wits Common-Wealth* is generally imposed upon young Scholars to translate out of English into Latine, and I observe it very difficult to be done by reason of the many uncouth words and meere Anglicismes that are in it, concerning which they cannot any way help themselves by common Dictionaries or phrase-books; I have thought good to frame *an Alphabetical Index* of every English word and phrase therein contained, with figures pointing to the Chapter and verse where it is used, and shewing what Latine or Greek expression is most proper to be made in that place.

And

And this I would have annexed to that uſeful book, that by help thereof the Scholars may of themſelves be able to tranſlate thoſe pretty Sentences out of Engliſh into Latine orderly compoſed, and afterwards with the ſame eaſe out of Latine into Greek If the Stationers do not accord, that they may be printed together, know, that the Index may be had ſingle by it ſelf, as well as the book, and he that buyeth one cannot well be without the other; they are both ſo neceſſary and neerly related to one another.

They in this Forme may learn *the Aſſemblies leſſer Catechiſme in Latine and Greek*, which is elegantly tranſlated into thoſe Languages, by Doctor *Harmar*.

Thus then in ſhort, I would have them employed. 1. In reading out of the *Latine Teſtament* every morning, till they be able to go on with the *Greek* which may then take place. 2. In repeating a Grammar part every Thurſday morning. 3. In Learning the *Rhetorick* when they have done that. 4 *Camdens Greek Grammer* on Mondaies, Tueſdaies, and Wedneſdaies for morning parts. 5. In uſing *Terence* on Mondaies,

daies, Tuesdaies, Wednesdaies and Thursdaies for fore-noon lessons. 6. In *Janua Latinæ Linguæ* for after-noon parts on Mondaies and Wednesdaies. 7. In some of *Sturmius*, or *Textor's Epistles*, on Tuesdaies and Thursdaies after-noons, and *Shirley's Introductorium* after taxes ended. 8. In *Ovid de Tristibus* on Mondaies and Wednesdaies in the after-noons for the first, and in *Ovids Metamorphosis* for the second half Year; They may translate four Verses every night out of *Wits Common-wealth*, and say lessons on Saturdaies in the *Assemblies Catechisme*; and by the diligent improvement of these books to their several uses, they may first become perfectly readie in the Latine and Greek Grammar, and the Elements of Rhetorick. 2. They may get Coppy of words and learn to know their derivations and differences, as also how to varie phrases. 3. They may gain the right way of double translating and writing a pure Latine stile. 4. They may be helped in their invention, and easily taught to make all sorts of English and Latine Verses, and to write familiar and elegant Epistles upon all occasions; for the performance of all which works.

though

though more then ordinary care and pains may seem to be required in the Master, and a great deal of studie and diligence may be thought to be exacted of the Scholars, above what is usual in many Schools; Yet a little experience will evidence that all things being orderly and seasonably done, will become easie and pleasing to both after a very little while. And if the master do but consider with himself, and inform his Scholars, that they shall all ere long reap the sweet of their present labours, by a delightful and profitable perusal of the choiseſt Authors both Greek and Latine, whom as they must strive to imitate, so they may hope to æqualize in the most noble stile and lofty strains of Oratorie, and Poesie; it will encourage them to proceed so chearfully, that they will not be sensible of any toil or difficultie, whilest in a profiting way they pass this form, and endeavour to come to the next, which we intend to treat of in the following Chapter.

CHAP.

CHAP. II.

How to teach Scholars in the fifth form to keep and improve the Latine and Greek Grammars, and Rhetorick. How to acquaint them with an Oratory, stile and pronunciation. How to help them to translate Latine into Greek, and to make Greek verses, as they read Isocrates *and* Theognis. *How they may profit well in reading* Virgil, *and easily learn to make good Theams and elegant Verses with delight and certainty. And what Catechismes they may learn in Greek.*

THough it may seem a needlesse labour to prescribe directions for the Teaching of the two upper forms, partly, because I finde more written concerning them then the rest, and partly because many very eminent and able Schoole-masters employ most of their pains in perfecting them, every one making use of such Authors, and such a Method as in his own discretion he judgeth meetest to make them Scholars; not to say, that the Scholars themselves (being now well acquainted

ed with the Latine and Greek Grammar, and having gotten a good understanding (at least) of the Latine Tongue, by the frequent exercise of translating and speaking Latine, and writing Colloquies, Epistles, Historical and Fabulous narrations and the like, besides reading some Schoole Authors, and other helpful and profitable books, will be able in many things to proceed without a guide, addicting their mindes chiefly to those studies, which their natural Genius doth most prompt them to, either concerning Oratory or Poetry: Yet I think it requisite for me to go on as I have begun, and to shew what course I have constantly kept with these two sorts, to make them exactly compleat in the Greek & Latine Tongues, and as perfect Orators, and Poets in both as their young years and capacities will suffer; and to enter them so in the Hebrew, as that they may be able to proceed of themselves in that holy Language, whether they go to the University, or are otherwise disposed on to some necessary calling, which their Parents or Friends think fitting for them.

And first, I most heartily intreat those (especially that are my loving Friends and acquaintance) of my profession, whose

whose years and experience are far beyond mine, that they would candidly peruse and kindely interpret what I have written, seeing I desire not by any means to impose any thing too magisterially upon them or others, but freely to communicate to all men what I have for many years kept private to my self, and hath by some (whose single judgement may sufficiently satisfie me) been importunately thus haled to the Press; and if in any particular I seem to them to deviate from, or fall short of what *I aime* at, viz. *a facilitating the good old way of teaching by Grammar, Authors, and exercises*; I shall take it as a singular token of love, that they acquaint me with it, and if by this rush-candle of mine, they please to set up their own Tapers, I shall rejoyce to receive greater light by them, and be ready to walk in it more vigorously. In the interim, I go on with my discovery, touching the fifth Forme, which I would have employed in this manner;

1. Let them and the forme above them read daily a dozen verses out of the *Greek Testament* before the saying of parts.

2. Let them reserve *the Latine and Greek Grammars and Elementa Rhetorices* for weekly parts, to be said only on Thursday mornings, and so divided that they

may be sure to go over them all once every quarter. By this means they will keep them in constant memory, and have more time allotted them for perusing Authors and dispatch of exercises. You must not forget at every part to let them have your help of explication of the most obscure and difficult places before they say, and after they have said to make such diligent examination, as that you may be sure they understand what they learn.

And to make them more fully acquainted with the Accents and Dialects of the Greek Tongue, you may (besides those few Rules in their *Grammar*) let them daily peruse a Chapter in Mr. *Franklin's* little book *De Ορθοεπεια* which is excellently helpful to young Grecians, and when they grow stronger, that *Appendix de Dialectis* at the end of *Scapula*, will be worth their reading and observing. It would be good sometimes to make them compare the Latine and *Greek Grammar* together, and to see wherein they agree, & wherein they differ, but especially in the Rules of Syntaxis, and for this purpose *Vechneri Hellenexia* wil be of excellent use.

And as I have directed before, how Scholars should have a *Common-place-book* for the Latine Grammar, so I do here also

also for the Greek, desire, that after it is learnt, it may be drawne into a Synopsis, and that digested into Commonplace heads, to which they may easily refer what ever they read worth noting, out of any Greek Grammar they peruse. And that they may more freely expatiate in such Books, it were good if they had *Mr. Busbie's Grammar, Cleonard, Scotus, Chrysolora, Ceporinus, Gaza, Urbanius, Caninius, Gretserus, Posselii Syntaxis*, & as many as can be gotten both ancient and modern, laid up in the Schoole Librarie, to collect Annotations out of, as their leisure will best permit; & you will scarce imagine to what exactnesse a boy will attain, and what a treasure of good notes he will have heaped up in these two years time, if he be moderately industrious, and now and then imploy himself in collecting of his own accord; and I may adde, that Scholars of any ordinarie ingenuitie, will delight more to be doing something at their book, which they well understand, then to be trifling and rambling up and down about idle occasions.

3. Forasmuch as it is usual & commendable to bring on children towards perfection in the Greek Tongue, as they proceed in Oratorie and Poetrie in the La-

tine, I think it not amisse to exercise these two Forms in such Authours as are commonly received, and may prove most advantagious to them in all these; yet herein I may seem to differ from some others, that in stead of Grammar parts, (which I reserve to be constantly repeated every Thursday) I would have this Form to learn some lively patterns of Oratory, by the frequent and familiar use whereof, and the knowledge of the Histories themselves, to which they relate; they may at last obtain the Artifice of gallant expression, & some skil to mannage future affairs, It being requisite *for a Scholar*, more then any man, Μυθῶν μὲν ῥητῆρ' ἔμμεναι, πρηκτῆρά τε ἔργων, to be expert in speaking, and doing.

At first therefore for morning parts on Mondaies, Tuesdaies, and Wednesdaies, I would have them exercised in *Apththonius* (if it can be gotten, as I desire it may be reprinted) both in *Greek and Latine.* Out of which book, I would have them translate the Fables and Themes (so as to finish at least every week one) into pure English, and to repeat them (being translated) in both Languages, that by that means they may gain the Method of these kinde of exercises, and inure themselves to Pronunciation. When they have gone over

over them, they may next translate *Tullies* six *Paradoxes*, and pronounce them also in English and Latine, as if they were their own. And afterwards they may proceed in those pithy *Orations* which are purposely collected out of *Salust*, *Livy*, *Tacitus*, & *Quintus Curtius*, having the Histories of their occasions summarily set down before them. And of these I would have them constantly to translate one every day into English, beginning with those that are the shortest, and once a week to strive amongst themselves, who can best pronounce them both in English and Latine. I know not what others may think of this Task, but I have experienced it to be a most effectual mean to draw on my Scholars to emulate one another, who could make the best exercises of their own in the most Rhetorical style, and have often seen the most bashfull, and least-promising boyes, to out-strip their fellowes in pronouncing with a courage, and comely gesture; and for bringing up this use first in my School, I must here thank that modest and ingenious Gentleman *Mr. Edward Perkins*, who was then my Usher, for advising me to set upon it. For I found nothing that I did formerly to put such a spirit into my Scholars, and make them, like so many Nightingales, to contend, who could

μαλιστα λιγεως most melodiously tune his voyce and frame style, to pronounce and imitate the forementioned Orations.

4. Their forenoon Lessons on Mondays and Wednesdays, may be in *Isocrates*, and to make them more attend the Greek,

1. Let them (at first especially) translate every Lesson by way of interlineary writing according to the Grammaticall order.

2. Let them parse the whole Lesson in that order, and give you the Variation and derivation of the most difficult Nouns and Verbs throughout, and the Rules of Syntaxe, and of the Accents.

3. Let them pick out the phrases, and more elegant words as they go along, and write them in a Paperbook; and transcribe what Sentences they meet withall into their Common-place-book. After they are well entered, you may cause them to translate the Greek into elegant Latine, and on Fridayes, when they come to repeat, to render their own Latine into Greek, which they should endeavour to write down very true and fair without any help of their Authour, who is then to be thrown aside, but afterwards compared with what they have done.

Three quarters of a year (I conceive) will

will be sufficient to exercise them in *Isocrates*, till they get a perfect knowledge of *Etymologie* and *Syntaxe* in Greek; which they will more easily attain to, if out of this Authour (especially) you teach them to translate such examples most frequently, as may serve to explicate those Rules, which are not to be found in their Latine Grammar, and very seldom occurre in the Greek one, which they commonly read. And then you may let them translate a Psalme out of English into Latine, and out of Latine into Greek, and compare them with the Septuagint Psalter. Afterwards you may give them some of *Demosthenes's Sentences* or *Similies* (collected by *Loinus*) or of *Possellius Apophthegmes* in Latine only; and let them turn them into Greek, which when they have done, you may let them see the Authours, that by them they may discover their own failings, and endeavour to amend them.

Their Lessons then for the fourth quarter on Mondaies and Wednesdaies should be in *Theognis*, in which most pleasing Poet, they may be taught not onely to construe and parse, as formerly, but also to minde the Dialects, and to prove and scan, and to trie how to make Hexameter, and Pentameter Greek verses, as they formerly did

Latine ones, out of *Ovid de Tristibus*. And here I must not forget to give notice to all that are taken with this Authour, that Mr. *Castilion*'s *Praelectiones* (which he sometimes read at *Oxford*, in *Magdalene* Colledge; and Mr. *Langley* late School-Master of *Pauls* transcribed, when he was Student there) are desirous to see the light, were they but helped forward by some Stationer, or Printer, that would a little consider the Authours paines. I need give the work no more commendations then to say, that (besides Mr. *Langley* that writ it long ago:) Mr. *Busbie*, Mr. *Dugard*, Mr. *Singleton*, and some others of note, have seen the Book, and judged it a most excellent piece; not onely to help young Scholars in the understanding of *Theognis*, but also to furnish them with abundant matter of invention, and to be a President to Students in the Universities, whereby they may learne to compose such kind of Lectures upon other Poets, either for their own private recreation, or more publick reading. *Screvelii Lexicon Manuale*, will be very usefull to this Form for parsing their Lessons; and *Garthii Lexicon* (which is annexed to it) *Rulandi Synonymia*, *Morelii Dictionarium*, *Billii Locutiones*, *Devarius de Graecis particulis*, *Possilii Calligraphia*, for translating

ting Latine into Greek, but nothing is more availeable to gain a good ſtyle, then frequent imitation of ſelect pieces out of *Iſocrates* and *Demoſthenes*, and tranſlating one while out of the Greek into Latine, and another while out of Latine into Greek.

5. For forenoon Leſſons on Tueſdayes and Thurſdayes, I make choyce of *Juſtin* as a plain Hiſtory, and full of excellent examples, and morall obſervations, which for the eaſineſs of the ſtyle the Scholars of this Form may now conſtrue of themſelves, and as you meet with an Hiſtorical Paſſage that is more obſervable then the reſt, you may cauſe every one of them to write it down in Engliſh, as well as he can poſſibly relate it without his book, and to return it again into good Latine. By this meanes they will not onely well heed the matter, but alſo the words, and phraſes of this ſmooth Hiſtorian. And after halfe, or three quarters of a yeare, you may make uſe of *Cæſars Commentaries*, or *Lucius Florus*, in this manner; intermixing ſome of *Eraſmus Colloquies* now and then, for varieties ſake.

6. Their afternoones Parts on Mondayes and Wedneſdayes, may be in *Janua Linguarum Græca*, tranſlated out

of Latine by *Theodorus Simonius*, which they may use as they formerly did the *Janua Latinæ Linguæ*; *viz.* after they have construed a Chapter, and analysed some harder Nounes and Verbes, you may let them try who can recite the most Greek names of things, and tell you the most Greek words for one Latine word, and shew their Derivations and differences, and the Rules of their severall Accents. And to acquaint them the better with all the Greek and Latine words, comprized in that book, you may cause them at every part to write out some of the *Latine Index* into Greek, and some of *the Greek Index* into Latine, and to note the manner of declining Nouns and Verbes, as the Dictionaries, and Lexicons will shew them.

7. *Virgil* the Prince and purest of all Latine Poets doth justly challenge a place in Schoole-teaching, and therefore I would have him to be constantly and throughly read by this form on Mondaies and Tuesdaies for after-noon lessons. They may begin with ten or twelve verses at a lesson in the *Eclogues*, which they may first repeat *memoriter*, as well as they can possibly.

2. Construe

2. Construe and parse, and scan and prove exactly.

3. Give the Tropes and Figures with their definitions.

4. Note out of the Phrases and Epithites, and other Elegancies.

5. Give the Histories or descriptions belonging to the proper Names, and their *Etymologies.*

But after they are well acquainted with this excellent Poet, let them take the quantity of an Eclogue at once, not minding so much to con their lessons by heart, as to understand and examine them well and often over, according to the directions which *Erasmus* gives *de modo repetendæ lectionis*, which *Mr. Langley* caused to be Printed at the end of *Lillies Grammar* by him corrected, and *Mr. Clark* hath worthily inserted in his *Dux Grammaticus.* There are several *Translations of Virgil* into English verse, by the reading whereof young Scholars may be somewhat helped to understand the Latine better, but of all the rest *Mr. Ogilby* hath done it most compleatly, and if his larger book may be procured to the Schoole-Library, the lively pictures will imprint the Histories in Scholars Memories, and be a means to heighten their phansies with conceits answerable

swerable to the Authors gallant expressions. After they have passed the *Georgicks* by the Masters help, he may leave them to read the *Ænead's* by themselves, having *Cerda*, or *Servius* at hand to resolve them in places more difficult for them to construe; though *Mr. Farnabies notes upon Virgil* will assist them ever and anon.

As they read this Author, you may cause them sometimes to relate a pleasing story in good English prose, and to try who can soonest turn it into elegant Latine, or into some other kinde of verses which you please for the present to appoint them, either English or Latine, or both.

8. On Tuesdaies in the after-noones you may cause them sometimes to translate one of *Æsops Fables*, and sometimes one of *Ælians Histories*, or a Chapter in *Epictetus* out of Greek into English, and then to turn its English into Latine, and out of Latine into Greek. And on Thursdaies in the after-noons they may turn some of *Mr. Farnabies Epigrammata selecta* out of Greek into Latine and English verses, and some of *Æsops Fables* or *Tullies Sentences* into Latine and afterwards into Greek verses.

You need not alway let your Scholars have these Greek Books, but sometimes dictate

dictate to them what you would have them write, and afterwards let them compare their own doings with their Author, to eſpie their own failings, and this will be a means to help them to write Greek truly of themſelves; you may ſometimes dictate a Colloquie, or Epiſtle, or a Sentence, or a ſhort Hiſtory in Engliſh, and let them write it in Latine or Greek as you ſpake it, and by this you may try their ſtrength at any time, and ready them for extemporary exerciſes.

9. Now foraſmuch as this form is to be employed weekly in making Theams and Verſes, which they can never well do, except they be furniſhed with matter aforehand; I would have them provide a large *Common-place book*, in which they ſhould write at leaſt thoſe heads which Mr. *Farnabie* hath ſet down in his *Index Rhetoricus*, and then buſie themſelves (eſpecially) on Tueſdaies and Thurſdaies in the after-noons, after other tasks ended, to collect, 1. Short Hiſtories out of *Plutarch. Valerius Maximus. Juſtin. Cæſar Lucius Florus. Livie. Plinie. Paræus Medulla Hiſtoriæ, Ælianus, &c.*

2. *Apologues* and Fables out of *Æſop. Phædrus. Ovid. Natales Comes, &c.*

3. *Adagies* out of *Adagia Selecta. Eraſmi Adagia, Drax's Bibliotheca Scholaſtica*, &c.

4. Hie-

4. *Hieroglyphicks* out of *Pierius* and *Causinus*, *&c.*

5. Emblems and Symbols out of *Alciat. Beza. Quarles. Reusnerus. Chartarius*, &c.

6. Ancient Laws and Customs out of *Diodorus Siculus. Paulus Minutius, Plutarch, &c.*

7. Witty Sentences out of *Golden Grove. Moral Philosophie. Sphinx Philosophica. Wits Common Wealth. Flores Doctorum. Tullies Sentences. Demosthenis Sententiæ. Enchiridion Morale. Stobæus. Ethica Cireroniana. Gruteri Florilegium, &c.*

8. Rhetorical exornations out of *Vossius, Farnaby, Butler, &c.*

9. Topical places, out of *Caussinus. Treſmarus. Orator Extemporaneus. &c.*

10. Descriptions of things natural and artificial, out of *Orbis Pictus. Caussinus. Plinius, &c.* that I may not forget *Textors Officina. Lycosthenes. Erasmi Apophthegmata, Carolina Apophthegmata*, and *Polyanthea*, which, together with all that can be got of this nature, should be laied up in the Schoole Library for Scholars to pick what they can out of; besides what they read in their own Authours,

Now the manner I would have them use them, is thus;

Having

Having a Theme given then to treat of, as suppose, this;

Non ætas semper fuerit, componite nidos.

Let them first consult what they have read in their own Authours, concerning, *Tempus*, *Ætas*, *occasio*, or *opportunitas*, and then,

2. Let every one take one of those books forementioned, and see what he can finde in it for his purpose, and write it down under one of those heads in his Common-place book; but first let the Master see whether it will suit with the Theme.

3. Let them all read what they have written, before the Master, and every one transcribe what others have collected, into his own book; and thus they may alwayes have store of matter for invention ready at hand, which is far beyond what their own wit is able to conceive. Now to furnish themselves also with copy of good words and phrases, besides, what they have collected weekly, and what hath been already said of varying them; they should have these and the like Books reserved in the Schoole-Library; *viz*, *Sylva Synonymorum*, *Calliopia*, *Hwsse's phrases*, *Winchesters phrases*, *Lloyds phrases*, *Farnabies phrases*, *Enchiridion Oratorium*, *Clarkes Phraseologia*, and his *English Adagies*;

Willis

Willis Angliciſmes, *Barrets Dictionary*, *Hulæt*, or rather *Higgins Dictionary*; *Drax Bibliotheca*, *Parei Calligraphia*, *Manutii phraſes*, *A little Engliſh Dictionary*, 16°. and *Walkers Particles*: and if at any time they can wittily and pithily invent any thing of their own brain; you may help them to expreſs it in good Latine, by making uſe of *Cooper's Dictionary*, either as himſelfe directeth in his preface, or *Phalerius* will more fully ſhew you, in his *Supplementa ad Grammaticam*

And to draw their words and matter into the Form of a Theme with eaſe, let them have found Patterns to imitate, becauſe they in every thing prevaile to do it ſooneſt, and ſureſt.

Firſt therefore let them peruſe that in *Merchant Taylors School Probation book*, and then thoſe at the end of *Winchesters phraſes*, and thoſe in *Mr. Clarks Formulæ Oratoriæ*; and afterwards they may proceed to thoſe in *Aphthonius*, *Rodulphus Agricola*, *Catineus*, *Lorichius*, and the like; and learne how to proſecute the ſeverall parts of a Theme more at large, by intermixing ſome of thoſe *Formulæ Oratoriæ*, which *Mr. Clark* and *Mr. Farnaby* have collected, which are proper to every part; ſo as to bring their matter into handſome and plain

plain order, and to flouriſh and adorne it neatly with Rhetorical Tropes and Figures, alwayes regarding the compoſure of words; as to make them run in a pure and even ſtyle, according to the beſt of their Authours, which they muſt alwayes obſerve, as Preſidents.

But the beſt way (as I conceive) to encourage children at the firſt, againſt any ſeeming difficulty in this exerciſe of making Themes, is this; After you have ſhewed them how to finde matter, and where to help themſelves with words, and phraſes, and in what order they are to diſpoſe the Parts, and what *Formula's* they are to uſe in paſſing from one to another; propound a Theme to them in Engliſh and Latine, and let them ſtrive who can ſooneſt return you the beſt *Exordium* in Engliſh, and then who can render it into the beſt Latine, and ſo you may proceed to the *narration*, and quite thorow every part of a Theme, not tying them to the words of any Authour, but giving them liberty to contract, or enlarge, or alter them as they pleaſe; ſo that they ſtill contend to go beyond them in purity of expreſſion. This being done, you may diſmiſſe them to adventure to make every one his own exerciſe in Engliſh and Latine, and to bring

it

it fair written, and be able to pronounce it distinctly *memoriter* at a time appointed. And when once you see they have gained a perfect way of making Themes of themselves, you may let them go on to attain the habit by their own constant practice, ever and anon minding them what places in their Authours (as they read) are most worthy notice and imitation, and for what purposes they may serve them.

10. Touching learning to scan and prove, and make all sorts of verses, I have spoken in the former Chapter; now for diligent practise in this kind of exercise, they may constantly comprise the sum of their Themes in a Distich, Tetrastich, Hexastich, or more verses, as they grow in strength. For invention of further matter upon any occasion or subject they are to treat upon, they may sometimes imitate places out of the purest Poets, (which *Mr. Farnabies Index Poeticus* will point them to, besides what they finde in *Flores Poetarum*, & *Sabinus de Carminibus ad veterum imitationem artificiose componendis*, at the beginning of *Textors Epistles*, will further direct them) and sometime paraphrase, or (as some term it) metaphrase upon a piece of an Historian or Oratour, endeavouring more lively to express in verse what the Authour

thour hath written in prose, and for this *Mr. Horne* hath furnished you with two examples in his excellent χειραγωγία, *de usu Authoris*.

For variety and copy of Poetical phrases, there are many very good helps; *viz: Phrases Poeticæ*, besides those of *Mr. Farnabies*. *Ærarium Poeticum, Enchiridion Poeticum, Res Virgiliana, Artis Poeticæ compendium, Thesaurus Poeticus*, and others, worthy to be laid up in the Schoole-Library. *Textor* will sufficiently supply choyce Epithites, & *Smetii Prosodia*, will afford Authorities; (which is lately comprized, and printed at the end of *Lilies Grammar*) But for gaining a smooth way of versifying, and to be able to expresse much matter in few words, and very fully to the life, I conceive it very necessary for Scholars to be very frequent in perusing and rehearsing *Ovid* and *Virgil*, and afterwards such kind of Poetr, as they are themselves delighted with all, either for more variety of verse, or the wittinesse of conceit sake. And the Master indeed should cause his Scholars to recite a piece of *Ovid* or *Virgil*, in his hearing now and then, that the very tune of these pleasant verses may be imprinted in their mindes, so that when ever they are put to compose a verse, they make it

glide

glide as even as those in their Authours, *Mr. Rosse* his *Virgilius Evangelizans* will easily shew how a young Scholar may imitate *Virgil* to the life.

From this little that hath been said, they that have a natural aptness & delight in Poetry, may proceed to more exquisite perfection in that Art, then any rules of teaching can reach unto: & there are very few so meanly witted, but by diligent use of the directions now given, may attain to so much skill, as to be able to judge of any verse, and upon a fit occasion or subject, to compose a handsome copy; though not so fluently or neatly as they that have a natural sharpness and dexterity in the Art of Poetry.

11. When they in this Form have gone thrice over the *Assemblies Catechisme in Greek and Latine*, they may proceed in *Nowels Catechisme*, or *the Palatinate Catechisme* in Greek.

And now to summe up all concerning the fifth Form.

1. Let them read constantly twelve verses at least in *the Greek Testament*, before parts.

2. Let them repeat the *Latine and Greek Grammars, and Elementa Rhetorices*, on Thursday Mornings.

3. Let

3. Let them pronounce *Orations* on Mondayes, Tuesdayes, and Wednesdayes, in stead of parts, *out of Livie*, &c.

4. Let their fore-noons Lessons on Mondayes and Wednesdayes be in *Isocrates*, for three quarters of a years space, and for the fourth quarter in *Theognis*.

5. Let their fore-noon Lessons on Tuesdaies and Thursdaies be in *Justin's* History, and afterwards in *Cæsars Commentaries*, *Lucius Florus*, or *Erasmus Colloquies*.

6. Let their after-noon parts on Mondayes and Tuesdaies be in *Januâ linguarum Græcâ*, and

7. Their after-noons Lesons in *Virgil*.

8. Let them on Tuesdaies in the after-noons translate out of *Greek Æsops Fables*, *Ælian's Histories*, *Epictetus*, or *Farnabies Epigrammata*.

9. Let them be imployed weekly in making a Theme, and

10. In a Copy of verses.

11. Let them say *Nowels Catechisme*, or *the Palatinate Catechisme* on Saturdaies. By this meanes they will become familiarly acquainted with the Latine and Greek Tongues, and be able to peruse any Orator or Poet in either Language; and to imitate their expressions, and apply what

what matter they finde in them to their own occasions. And then they may courageously adventure to the sixth and highest Forme.

CHAP. III.

How to enter the Scholars of the sixth Forme into Hebrew; How to employ them in reading the best and most difficult Authours in Latine and Greeke, and how to acquaint them with all manner of Schoole-Exercises, Latine, Greek, or Hebrew.

THis sixth Form is looked upon as the main credit of a Schoole; & the Master commonly delighteth most in teaching it, because therein he seems to reap the fruit of those labours, which he hath bestowed formerly. His care therefore is to exercise them in every thing that may compleat a Scholar, that whether they be privately examined, or upon any publick solemnity required to shew their parts, they may satisfy them that desire an account, and gain to themselves applause. And whereas I observe more variety in teaching this Form then the rest, because every Master almost

almoſt obſerves a ſeveral Method in reading ſuch Authours as himſelfe beſt liketh, I will not much trouble my ſelf to declare what others do, but as plainly as I can diſcover what courſe I have hitherto taken to enable theſe higheſt Scholars to ſhift for themſelves.

1. Make them read (at leaſt) twelve verſes out of the *Greek Teſtament*, into Latine or Engliſh; or out of the Engliſh, or *Latine Teſtament* into Greek every morning, before they ſay parts.

2. Let them repeat Parts (as they did before) out of the *Latine* and *Greeke Grammars*, and *Elementa Rhetorices*, every Thurſday morning, and give account what Grammatical or Rhetorical notes, they have collected and writ fair in their *Common place Bookes* for thoſe Arts. Beſides the Bookes which I formerly mentioned, I deſire that *Goclenii obſervationum linguæ Latinæ Analecta & Problemata Grammatica*, may be made uſe of for this purpoſe.

3. Their parts on Mondaies, Tueſdayes, and Wedneſdaies, may be to learn the Hebrew tongue, which is very neceſsary for all ſuch as would be acquainted with the Origiual of the Bible, and is not very difficult to attain to,

because it goeth word for word with our English, and is not so copious in words as the Greek and Latine. And whereas many defer the Hebrew to be learned at the University, I may say it is rarely attained there by any that have not gotten (at least) the Rudiments of it before hand, at a Grammar Schoole.

Now for the entering of them upon this holy Language, I conceive *Buxtorf's Epitome* is the best Introduction of Hebrew Grammar; partly because it is the most used in Schooles, and partly because most easie for young Scholars to apprehend. Though some prefer *Martinius* others *Bellarmine*, others *Amama*, others *Blebelius*, and others *Horologium Hebreæ linguæ*, before it. Now in teaching *Buxtorfe*, you may read your Scholars a part of it, and cause them againe to read it over perfectly in your hearing, and then let them get it by heart, as they did other parts, and when they say, be sure to examine how well they understand it. As they go over this Grammar, they should write out the letters, and chiefest Rules; but especially the declining of Nouns and Pronounes, and all the Paradigmes, of the

Conjuga-

Conjugations both in Hebrew and Latine Characters, with their proper significations; and this will cause them to minde the different shape of the Consonants and Vowels, and Accents, and help to strengthen their memory in getting the Rules by heart. They may get every day a certain number of Hebrew roots, together with their Grammar Parts out of some *Nomenclator* or *Lexicon*.

After they have learnt the Grammar, you may exercise them in those Texts of Scripture annexed as a Praxis at the end of it, which they must exactly construe and parse, and write faire, by way of *interlineary*.

As they go over the *Psalter*, they may sometimes translate their lessons into Latine, and read them out of Latine into Hebrew in a Paper-book. Then they may with facility run along the Psalter, having *Tossani Syllabus geminus*, to help them in every word. Afterwards they may proceed in the *Proverbs*, *Ecclesiastes*, *Job*, of themselves; but be sure they be well acquainted with the Rules of finding a *Radix* in *Buxtorfe*, or *Pagnine*, or the like useful *Lexicon*, which are fit to be reserved in the Schoole-Library. Though it be found a thing very rare,

and is by some adjudged to be of little use, for School-boyes to make Exercises in Hebrew; yet it is no small ornament, and commendation to a Schoole, (as *Westminster*-Schoole at present can evidence) that Scholars are able to make Orations and Verses in Hebrew, Arabick, or other Oriental Tongues, to the amazement of most of their hearers, who are angry at their own ignorance, because they know not well what is then said or written. As for Orations, they may be translated out of Latine into Hebrew by help of *Schindleri Pentaglotton*, *Buxtorfius*, *Pagnine Crinesius*, or *Trostius*'s *Lexicon*; and for Verses *Buxtorf*'s *Thesaurus* will afford some Rules and Presidents, and *Aviani Clavis Poeseos Sacræ*, all sorts of Rithmes.

They that are more industriously studious in the Hebrew, may profit themselves very much by translating *Janua Linguarum*, into that language.

This that I have said may seem enough to be learnt at Schoole, but if one desire to learne those Oriental Tongues, in which the great Bible is now happily printed, (by the great vigilancie and industrie of Doctor *Walton*, who hath carried on the Work to the

honour

honour of this Nation, the comfort of the poor Church of *England*, and the encouragement of good literature, in the midst of distracting times) he may make use of *Introductio ad lectionem Linguarum Orientalium*, and of the *Lexicon* (which I conceive ere this time is wellnigh finished) made of purpose to explicate the words of the Bible according to their several Languages; *viz. Hebrew Chaldi, Samaritane, Syriack, Arabick, Persian, Æthiopick, Armenian*, and *Coptick*, which is a kinde of Ægyptian Tongue.

4. Their forenoons Lessons on Mondaies and Wednesdaies, may be in *Hesiods*, "Ἔργα καὶ ἡμέραι, which they may now construe and parse of themselves, by help of the Latine translation, and *Pasor* upon it; or *Screvelii Lexicon*. Onely your self may now and then illustrate some harder places out of *Cerapine* & *Melanchthon's Commentarie* published by *Johannes Frisius Tigurinus*. And cause them to paraphrase in Greek upon such Lessons as are full of excellent matter, and which are worth getting by heart.

When they have gone this over, they may proceed in like manner to *Homer*, in which they may help themselves out of *Clavis Homerica*, or *Lexicon Homericum*,

or those *Quorundam verborum Themata*, at the end of *Scapulæ Lexicon*. You may illustrate the difficult places in him out of *Eustathius*'s his Commentary, and let your Scholars write some of his narrations in good Latine and Greek phrase. *Chapman*'s English translation of *Homer* will delight your Scholars to read in at leisure, and cause them better to apprehend the *series* of his Poetical discourses. When they are well acquainted with this Father of Poetry, (which will be after they have read two Books, either of his *Iliads*, or *Odisseus*) you may let them proceed to *Pindar*, and after they have tasted some of his Odes, by the help of *Benedictus* his Commentary; you may at last let them make use of *Lycophron*, which they will better do, having *Canterus* or *Tzetzius* to unfold his dark meaning; and *Langelii Lexicon* to interpret and analyse most of his uncouth words.

5. Their forenoone Lessons on Tuesdaies and Thursdaies, may be in *Xenophon* περὶ Κύρου παιδείας, for the first quarter, or somewhat longer, and afterwards in some of *Euripides*, and *Sophocles* Tragedies, which you please to pick out, to enable them for the rest; and

and if to these you adde a few of *Aristophanes Comedies* which they may better understand by the help of *Biſetus* upon him, I suppose, you may turn them to any other Greek Authour, and they will give you a reasonable account thereof, having but a little time allowed them, to deliberate upon it, and necessary Subsidiaries at hand to help themselves withall, in case they be put to a stand.

6. Their afternoons parts on Mondayes and Wednesdayes, may be in *Ant. de Laubegeois Breviarium Græcæ Linguæ*, partly because the perusal of that book will help them to retain all the Greek Vocabula's in minde, and partly because those excellent Sentences being pickt out of many Authours, will acquaint them with most of the hard words, that they are like to find in them.

7. Their afternoons Lessons may be in *Horace*, wherein they should be employed.

1. In committing their Lessons to memory, as affording a rich mine of invention.

2. In construing and parsing, and giving the Tropes and Figures.

3. In scanning and proving verses.

4. Sometimes in turning an Ode, or Epistle, into other kind of verses, English,

lish, Latine, or Greek; sometimes in paraphrasing or enlarging the words in an Oratorial style, as *Mr. Horne* doth give some Examples in his little golden book *De usu Authoris*.

Mr. Farnabie or *Mr. Bonds Notes* upon this Poet will encourage your Scholars to proceed in him: And after they have read what you best approve (for he that feeds cleanly, will pare his apple) in this Authour, you may let them proceed to *Juvenall*, and read some select Satyres, by help of *Farnabies notes*, or *Lubines Commentarie*, and then let them read *Persius* quite through, which besides the notes upon him, *Mr. Holydaies* English Translation will help them well to understand. As for *Lucan*, *Seneca's Tragedies*, *Martiall*, and the rest of the finest Latine Poets, you may do well to give them a taste of each, and show them how and wherein they may imitate them, or borrow something out of them. *Mr. Farnabies Notes* upon them will be helpful to understand them, and *Pareus*, or *Taubman* upon *Plautus*, will make that some merry Comedies of his, may be easily read over.

8. They may read some of *Luciani selecti mortuorum dialogi*, on Tuesdaies in the

the afternoons, and if those printed at *Paris* by *Sebastian and Gabriel Cramoisy, cum interpretatione Latinâ & Grammaticâ singularum vocum explanatione* were to be had, they might easily run them over, but (I suppose) they will now be able to go on of themselves in perusal of those lately printed by Mr. *Dugard*. After Lessons ended, they may benefit themselves by reading *Jacobi Pontani Progymnasmata Latinitatis*, which will furnish them with good expressions for speaking Latine, and acquaint them with some patterns for exercises, which are not elsewhere usually found.

9. On Thursdaies they may be imployed in reading some of *Tullies Orations*, especially those *pro Archia contra Catalinam*, and *Philippicæ*; and afterwards they may peruse *Pliny Panegyrica*, and *Quintilian's Declamationes*. After Lessons ended, they may busie themselves in perusing *Goodwin's Antiquities*, or the like. And here I do heartily wish, as Mr. *Horne* hath done formerly, that some of better leisure and abilities, would make an *Index Oratorius*, like that *Index Poeticus* of Mr. *Farnabies*, which may point at the marrow of matter & words, in all the purest Orators that are extant, either an-

cient or modern, & that those Authours might be reserved in the Schoole Librarie, whereunto Scholars may have recourse touching any subject, whereof they have occasion to treat in their Schoole Exercises.

11. In the meane time this Forme should continue to make *Themes* and *Verses*, one week in Greek, and another in Latine; and ever and anon they may contend in making *Orations* & *Declamations*, for which exercise the may find Helps and Patterns in *Mr. Clerks, Formulæ Oratoriæ*, and *Mr. Horne de usu Authoris*. Likewise to bring themselves to an habituated perfection of a good style, they should be frequent in perusing and excerpting passages that may serve for their occasions out of *Tully, Quintilian, Livie, Salust, Tacitus, Quintus Curtius*, or the like ancient Orations; and acquaint themselves with those moderne Orators, whose eloquence we admire; *viz. Turnerus, Baudius, Muretus, Heinsius, Puteanus, Rainoldus, Lipsius, Barclaius, Salmatius*, and others, to be laid up in the Schoole Library. *Tesmærus*, and *Orator extemporaneus*, will shew them how to dispose their matter so, as to make an Oration of any subject in Latine, *ex tempore*; and

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and *Aphthonius*, and *Libanius Sophista*, will furnish them with patterns in Greek. For learning to write *Greek Epistles*, they may consult *Isocrate*'s Epistles, and *Symmachus*.

They should often also vie wits amongst themselves, and strive who can make the best *Anagrams*, *Epigrams*, *Epitaphes*, *Epithalamia*, *Eclogues*, *Acrosticks*, and *golden verses*, English, Latine, Greek, and Hebrew; which they will easily do, after a while, having good patterns before them to imitate, which they may collect out of Authours, as they fancie them, for their owne use and delight.

11. When they have done with *Nowell*, they may proceed to *Birkets Catechisme* in Greek, or our common Church-Catechisme in Hebrew, which was printed for the company of Stationers in four Languages, *A. D.* 1638.

Thus have I at last done with my *School-Discovery*, in which I have proceeded so far as to make any Authour seem easie to young Scholars, in their future progresse at the Universities, where I would advise them (that have purses especially) to provide themselves of all the Latine and Greek Orators, and Poets, and

what they cannot understand without a Commentary or Scholiast, to procure those whereby they may best help themselves, and to have *Stephani Thesaurus*, Greek and Latine; *Suidas*, *Hesychius*, *Budæus* Commentaries, and the like, ever at hand; that they may be sure to improve themselves in the Latine and Greek Tongues, as well as to minde the daily study of Arts and Sciences, which are delivered in them.

1. And would some able Tutour take the paines to describe *a Right method of study* and in what Authours Students may best bestow their time for the first four years; it would doubtlesse be a means to encourage them to go on to that height of perfection, which we see few attain to, and those not untill they be ready to drop into their graves; and then they wish they could once run over again their former studies, and tell how easily they could cope-gaine that little measure of knowledge, which they have so industriously sought for all their life.

The constant employment of this sixth Form is,

1. To read twelve verses out of the *Greek Testament* every morning before Prayers.

2. To

2. To repeat *Latine* and *Greek Grammar* Parts, and *Elementa Rhetorices* every Thursday morning.

3 To learn the *Hebrew* Tongue on Mondaies, Tuesdaies, and Wednesdaies, for morning Parts.

4. To read *Hesiod*, *Homer*, *Pindar*, and *Lycophron*, for forenoon lessons on Mondaies, and Wednesdaies.

5. *Zenophon*, *Sophocles*, *Euripides*, and *Aristophanes*, on Tuesdaies, & Thursdaies.

6. *Laubegeois's Breviarium Græcæ linguæ*, for afternoons Parts on Mondaies, and Wednesdaies.

7. *Horace*, *Juvenal*, *Persius*, *Lucan*, *Seneca's Tragedies*, *Martial* and *Plautus*, for afternoous lessons on Mondaies, and Wednesdaies.

8. *Lucian's* sele& *Dialogues*, and *Pontani Progymnasmata Latinitatis*, on Tuesday afternoons, and

9. *Tullies Orations*, *Plinies Panegryicks*, *Quintilians Declamations* on Thursday afternoons, and *Goodwins Antiquities* at leisure times.

10. Their exercises for *Oratory*, should be to make *Themes Orations*, and *Declamations*, Latine, Greek, and Hebrew; and for Poetry, to make *Verses* upon such Themes, as are appointed them every week.

11. Andi

11. And to exercise themselves in *Anagrams*, *Epigrams*, *Epitaphs*, *Epithalamia's*, *Eclogues*, and *Acrosticks*, English, Latine, Greek, and Hebrew.

12. Their Catechismes are *Nowell*, and *Birket*, in Greek, and the Church Catechisme in Hebrew. So that in six (or at the most seven) yeares time (which children commonly squander away, if they be not continued at the Schoole, after they can read English, and write well) they may easily attain to such knowledge in the Latine, Greek, and Hebrew Tongues, as is requisite to furnish them for future studies in the Universities, or to enable them for any ingenuous profession or employment, which their friends shall think fit to put them upon, in other places.

But having somewhat to say further, touching *the well-ordering of a Grammar Schoole*, (for I have here insisted chiefly concerning *Teaching*) I shall endeavour to proceed in my next Treatise, *with Schoole-Discipline*.

In the mean time you may observe, that *the Method* which I have here discovered, *is* for the most part contrived *according to what* is commonly *practised* in England

England and foraign coutries; *and* is in ſundry particulars *proportioned to the ordinary capacities of children* under fifteen yeares of age. *The* ſubject *matter* which *is* taught, is the ſame with that which is generally uſed by *Grammars*, *Authours*, *and Exerciſes*: Touching Grammars, I preſer *Lilies* for Latine, *Camdens* for Greek, and *Buxtorf's Epitome* for Hebrew, not excluding any other that may conduce to the compleating of Grammar Art. The *Authours* which I preſcribe to be uſed, *are* partly *claſſical* which every Scholar ſhould provide for himſelfe; and becauſe theſe are conſtantly learnt in moſt Grammar Schooles, I appoint them to be read at ſuch times as are uſually ſpent in Leſſons.

The *Subſidiary* Books are thoſe which are helpful to children in performing their tasks with more eaſe and benefit; and, becauſe all the Scholars will not have like need of them, and they are more then any one will deſire to buy: theſe ſhould be laid up in the Schoole Library, for every Form to make uſe on, as they ſhall have occaſion. Some of theſe ſerve chiefly to the explication of Grammar, and are applyed to it; ſome are needful for the better underſtanding

ſtanding of claſſical Authours, and are appropriated to them; and others are very requiſite for the gaining of words, and phraſes, and an ability for ſpeaking or writing elegantly, and ſuch times are ſet apart for peruſing of them, as are commonly truanted away in idleneſſe, or needleſſe ſport. Now by the joynt uſing of theſe together, I endevaour that a Scholar may have a pretty knowlege of the Language which he learneth, as well as of his bare Grammar Rules, which without it ſignifie nothing. And therefore to help children more eaſily to gain the Latine, I have tranſlated ſuch books as they learn whileſt they get the Grammar, into their own mother-tongue, that by comparing, and uſing both together, they may be able after good acquaintance with the Latine, to waine themſelves quite from Engliſh. He that deſires further ſatisfaction concerning the *Tranſlations* which I have already made, may peruſe that *Advertiſement*, that I cauſed to be printed before *Cato's Diſtichs Engliſh and Latine*.

And if any man ſhall think to tell me, that I ſeem to trouble my Scholars with too many books at once, becauſe a

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few, if well learned, will suffice to make a Grammarian; I will give him here to consider;

1. That I have to deale with children who are delighted and refreshed with variety of books, as well as of sports, and meats.

2. That a Schoolmasters aim being to teach them Languages, and Oratory, and Poetry, as well as Grammar, he must necessarily employ them in many Books which tend thereunto.

3. That the classical Authours are the same with other Schooles, and Subsidiaries may be provided at a common charge, as I shall afterwards shew.

The *Scholars* in a Grammar Schole may be fitly divided into six formes, whereof the three lowest, which are commonly under an Usher, may be termed.

1. Rudimentaries, that learne the Grounds.

2. Practitioners, that exercise the Rules.

3. Proficients, that can speak and write true Latine. The three highest Formes, are employed by the Master to learne the Greek and Hebrew Tongues, together with the Latine, and to gaine some

some skill in Oratory and Poetry, and matters of humanity; and of these I may name the lowest *Tertiani*, the middlemost *Secundani*, and the highest *Primani*, because they seem to differ one from another in ability of learning, as these Roman legionary souldiers did in strength and use of Armes.

This division I have purposely made, that whether one Master alone be put to teach the whole, or have one, two, or more Ushers to assist him, he may constantly train up his Scholars by one and the same Way of teaching, (altering now and then onely some circumstances, as his own Discretion shall better direct him,) and, that every Scholar may from his first entrance to the Schoole, proceed with cheerfulnesse in learning when he seeth plainly what he is to do from year to year, and how others before him in a playing manner, overskip those seeming difficulties, which he imagineth in his minde. And I conceive it will be no small satisfaction to Parents, and a mean to cease the indiscreet clamors of some against Schoolmasters, to see what method they observe in teaching, and how their children profit by degrees, according to their

their present apprehensions, and growth in years.

And now the God of heaven & earth, in whose alone power it is to give increase; vouchsafe to bestow such a blessing upon our planting and watering, that our young plants may grow up in all godlinesse and good learning, and abound in the knowledge of our Lord *Jesus Christ*, whom onely to know, is eternal life. *Amen.*

SCHO-

SCHOLASTICK DISCIPLINE:

OR,

The VVAY of ordering a *Grammar-Schoole*,

Directing the not experienced, how he may profit every particular Scholar, and avoyd Confusion amongst a multitude.

By *C. H.*

LONDON,
Printed by *J. T.* for *Andrew Crook*, at the *Green Dragon*, in *Pauls* Church-yard, 1659.

CHAP. I.

Of the Founding of a Grammar Schoole.

THe moſt of the *Grammar Schools* which I have yet taken notice of in *England*, are *of two ſorts*; The firſt I may call *mixt Schooles*, where a ſtructure is made, and an allowance given of ten, twenty, or thirty pounds *per annum*, onely to one man to teach children freely, that inhabit within the preciſts of one Pariſh, or of three or four neigbouring Hamlets, adjoyning. And ſuch Schooles as theſe very ſeldom or never improve Scholars further, then to teach them to read and write, and learne ſome little (they know not what it meaneth) in the common Grammar; partly becauſe the Maſter is overburdened with too many petty Scholars, and partly becauſe many parents will not ſpare their children to learne, if they can

can but finde them any employment about their domeſtick or rureall affairs, whereby they may ſave a penny. In ſome places more populous, an allowance is made to a Maſter of about twenty pounds *per annum* to attend Grammarians onely, and ten pounds to an Uſher, whoſe work it is to teach the Petties: in ſuch Schooles as theſe, I have knowne ſome boyes more pregnant witted then the reſt, to have proved very good Grammarians, and to have profited ſo in the Latine and Greek Tongues, as to come to good maturity in Univerſity ſtudies, by a Tutors guidance. But the Maſters of ſuch Schooles for the moſt part, either weaken their bodies by exceſſive toyle, and ſo ſhorten their dayes; or as (ſoon as they can fit themſelves for a more eaſie profeſſion, or obtain a more profitable place) after a few years quit their Schoole, and leave their Scholars to anothers charge, that either hath his method to ſeek, or elſe traines them up in another, quite different from that which they had been uſed to. And thus thorow the change of Maſters the Scholars are either diſperſed, or hindered from going on with that alacrity and profit, which otherwiſe they might.

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The second sort of *Schooles* are those which are *purely Grammatical*, being especially conversant in teaching the Art of Grammar. Now some of these have yearely salaries for a Master and one Usher, where the Master is employed in perfecting those Scholars, which the Usher hath already grounded. And many of these Schooles, (especially if they be situate in places where accommodation is to be had for Tabling) do happily train up many Scholars, which about sixteen or seventeen years of age, are fit to besent to the Universsity. But in regard there is no preferment attending these Schooles, the most pregnant witted children are commonly taken thence, after they are well grounded, and disposed on to other places, where they may gain it. So that of all others our *Collegiate Schooles* or those that come nearest them, have the greatest advantage of making most Scholars. For these having commonly large revenues belonging to them, do not onely provide sufficiently for a Master and one Usher at lest, but also for a certaine number of Scholars, which being for the most part the choycest wits, pickt out of other Schooles, and such as de-

pend upon hopes of advancement, do induſtriouſly beſtirre themſelves to attain what learning they can, and ſubmit themſelves orderly to ſuch Diſcipline as is there exerciſed. But forasmuch as theſe greater Schooles rather intend the forwarding of ſuch children as are already grounded, then buſie themſelves about meere Rudiments; it ca ſeth many parents to diſperſe their little ones abroad to Tabling-Schooles, where (for the moſt part) there is but one man to teach a few promiſcuouſly hand-over-head, without any ſetled Method, and theſe changing and removing ever and anon, as cauſe is offered, do ſeldome attain any ſtable proficiencie in Grammar-learning. Yet in ſome of theſe, where an able Schoole-Maſter is well ſeated, and provided with all fitting accommodations, ſo as to entertain many Gentlemens ſonnes of good quality, and an able Uſher to aſſiſt him in Teaching, I have obſerved children to make double profiting, in reſpect of other Schooles, becauſe they have the advantage to ſpend much of that time at their bookes, which others trifle away, in running up and down about home; not to ſay, that the conſtant

ſtant eye of the Maſter is an eſpeciall means to regulate them in point of behaviour.

Now comparing all the Schooles which we have in *England*, with ſome that I read of in other countries, (that I may ſpeak freely, and without offence to any man, ſubmitting my ſelf herein alſo to the judgement of thoſe of my Profeſſion) I do not know one that is ſo compleated, as (perhaps) many might eaſily be, with all neceſſary accommodations, and advantages to improve children to what they are capable of, in their playing years, and wherein we evidently ſee, how many places of education beyond the Seas, do quite outſtrip us.

And therefore from what I have heretofore read in *Mr. Mulcaſters Poſitions concerning the training up of children, in ch.* 40. (which he writ when he had been twenty years Schoole-maſter at *Merchant Tailors Schoole*, which was erected 1561. being afterwards head Maſter of *Pauls*, in 1600.) and what I have been informed touching Mr. *Farnabies* improvement of a private Grammar Schoole in *Gold-Smiths Alley*, now called *New ſtreet*, alſo *Jewen Street*; and what I my ſelf have

experienced for about fourteen years together, both in that place, and in *Lothbury Garden*, I am induced to think, that it is a matter very feaseable to raise many of our Grammar-Schooles to a far higher pitch of learning, then is ordinarily yet attained to in *England*. For whereas in most of our Grammar-Schooles (as I have noted) there is but one, two, or three Ushers besides a Master, imployed in teaching the Latine and Greek Tongues, and some smattering of the Hebrew, together in one room, to six or seven Forms of Scholars, who by reason of the noise of one another, (not to mention the clamour of children) and the multiplicity of their Work, with several boyes in each Form, do both over-tire themselves, and many times leave things to the halves; I conceive a course may be taken (especially) in Cities, and Townes of greater concourse, to teach a great multitude of Scholars (as *Corderius* professeth to have taught 500. and I have been informed, that in some places beyond Seas, 2500. are taught in one Schoole) without any noise, in a pleasing & profiting manner, & in their playing years; not onely the English, Latine, and Greek Tongues, (together with the Duties of Piety, and civil behaviour) but also the Easterne,

ſterne, and other needful forreign Languages, beſides fair writing, Arithmetick, Muſick, and other Preparatory Arts and Sciences, which are moſt obvious to the Senſes; and whereof their younger yeares are very capable; that thereby they may be throughly fitted for ingenuous Trades, or to proſecute higher ſtudies in the Univerſities, and ſo be able (when they come to mans eſtate) to undertake the due management of private or publick Affaires, either at home, or in other countries.

He that ſhall but conſider the low ebbe that learning was brought to (by reaſon of the Daniſh barbariſme) in *England*, in King *Alfred*'s dayes, who could not finde a Maſter in all his dominions, to teach him the Latine Tongue, (which he began to learn at thirty ſix years of age, having begun to read Engliſh at twelve, which his elder brethren, becauſe leſs ſtudious, could not attain to) and the paucity of them that underſtood Greek, not much above threeſcore yeares agoe, when a Scholar yet living of thirteen years old from the Schoole, was owned as a better Grecian, then moſt of the Fellowes of the Colledge to which he went; he that, I ſay, ſhall conſider the former rareneſs of

the Latine and Greek Tongues in *England*, and now see how common they are (especially since Queen *Elizabeths* dayes, in whose time, more Schooles were built, then there were before in all her Realm) and withall, take notice what an excellent improvement that noble-spirited Mr. *Busbie* hath of late made at *Westminster* Schoole, where the Easterne Languages are now become familiar to the highest sort of Scholars, will undoubtedly think (as I do) that our children may be brought on to far more knowledge of Language and things, then hitherto they have been, and that also in a more easie manner.

And forasmuch as I observe it as a great Act of Gods mercy towards his Church, that, in this jangling age of ours, wherein too many decry learning, he hath raised up the Spirit of some, that know better what it is, to endeavour heartily to advance it, I shall here addresse my words to such whosoever they are, but more especially to the Honourable and Reverend Trustees for the maintenance of Students. And as before I have hinted somewhat touching the erecting of Petty-Schooles (whereof there is great need, especially) in *London*; so I will here presume (and I hope it will prove no offence) to publish what I have

have often ſeriouſly thought, and ſometimes ſpoken with ſome mens approbation, touching the moſt convenient founding of a Grammar-Schoole; that if it ſhall pleaſe God to ſtirre up any mans ſpirit to perform ſo pious a Work, he may do it, to the beſt advantage for the improvement of Piety and learning. For when I ſee in many places of this land, what vaſt ſummes have been expended (even of late) in erecting ſtately houſes, and fencing large parcels of ground for Orchards and Gardens, and the like; and how deſtitute for the moſt part they ſtand, and remain without inhabitants; I am too too apt to think, that thoſe perſons which have undergone ſo great a charge, to ſo little purpoſe, would willingly have disburſed as much money upon a publick good, did they but rightly know how to do it; ſince thereby their name and memory will be more preſerved; eſpecially, if they have no children or poſterity of their own to provide for.

But to return to the contrivance of a Schoole, which is to be in many things (as I have mentioned) above the ordinary way of Schooling, yet gradually diſtant from, and ſubordinate to Univerſity Colledges, which would thence alſo take a further

further rise towards perfection in all kinds of Study and Action, For the better grounded a Scholar is in the principles of useful matters, when he comes to the University, the greater progress he will make there in their superstructures, which require more search and meditations so that at last he will be able to discover many particulars, which have not yet been found out by others, who (perhaps) have not gone so rationally to work, as he may do, having obtained the whole *Encyclopædia* of learning, to help him in all sorts of Books.

Such a Schoole then as may be fit for the education of all sorts of children (for we have seen the very pooreſt to have come to dignities of preferment by being learned) should be situated in a City or Town of great concourse and trading, whose inhabitants are generally addicted, and sufficiently accommodated to entertain Tablers, and are unanimously well-affected towards Piety, Learning, and Vertue. The place should be healthfully and pleasantly seated in a plentifull country, where the wayes on all sides are most commonly faire, and convenient passage to be had from remoter parts, both by land and by water.

The Schoole-house should be a large and

and ſtately building, placed by it ſelfe about the middle of the outſide of a Towr, as near as may be to the Church, and not far from the fields, where it may ſtand in a good aire, and be free from all annoyances. It ſhould have a large piece of ground adjoyning to it, which ſhould be divided into a paved Court to go round about the Schoole, a faire Orchard and Garden, with Walks and Arbors, and a ſpacious green cloſe for Scholars recreations; and to ſhelter the Scholars againſt rainy weather, and that they may not injure the Schoole in times of play, it were good if ſome part of the Court were ſhedded, or cloyſtered over.

This Schoole-houſe ſhould be built three ſtories high, whereof the middlemoſt, for more freedome of the aire, ſhould be the higheſt above-head, and ſo ſpacious, that it may contain (at leaſt) 500. Scholars together, without thronging one another. It ſhould be ſo contrived with folding doors made betwixt every *Form*, as that upon occaſion it may be all laid open into one roome, or parted into ſix, for more privacie of hearing every Form without noyſe, or hinderance one of another. There ſhould be ſeats made in the Schoole, with Deskes before them,

whereon every Scholar may write, and lay his book, and these should be so placed, that a good space may be left in the middle of the Schoole, so as six men a breast may walk up and down from Form to Form. The Ushers Pues should be set at the head ends of every Form, so as they may best see and hear every particular boy. And the Masters Chaire should be so raised at the upper end of the Schoole, as that he may be able to have every Scholar in his eye, and to be heard of all, when he hath occasion to give any common charge, or instruction. There may be shelves made round about the Schoole, and boxes for every Scholar to put his books in, and pins whereon they may hang their hats, that they be not trodden (as is usual) under feet. Likewise every Form should have a Repository near unto it, wherein to lay such Subsidiary books as are most proper for its use. The lowest story may be divided into several rooms, proportioned according to the uses for which they are intended, whereof one should be for a writing-Schoole, another for such Languages as are to be taught at spare hours; and a third as a Petty-Schoole for such children as cannot read English perfectly, and are intended for the Grammar-Schoole.

A fourth

A fourth room may be reserved for laying in wood and coales, and the rest made use on for Ushers or Scholars to lodge in, or the like occasion, as the Master shall think best to dispose of them to the furtherance of his Schoole. In the uppermost story, there should be a faire pleasant Gallery wherein to hang Maps, and set Globes, and to lay up such rarities as can be gotten in presses, or drawers, that the Scholars may know them. There should likewise be a place provided for a School-Library, and the rest may be made use of as Lodging roomes, for Ushers and Scholars. But the whole Fabrick should be so contrived, that there may be sufficient lights and chimneys to every Form and roome. As for an house of Office, it should be made a good distance from the Schoole, in some corner of the close, where it may be most out of sight, and least offensive.

The Masters dwelling-house should be nigh the Schoole, and should contain in it all sorts of roomes convenient for entertainment and lodging, and necessary offices that pertain to a great family. It should have a handsome Court before it, and a large yard behind it, with an Orchard and Garden, and some inclosure of pasture ground. And there should be two

or three roomes made a little remote from the dwelling house, to which Scholars may be removed and kept apart, in case they be sick, and have some body there to look to them.

Now that every Scholar may be improved to the utmost of what he is capable, the whole Grammar Schoole should be divided into six Forms, and those placed orderly in one roome, which (as I have described) may be so divided into six, that the noyse of one form may not at all disturb or hinder another. There should also be six ableUshers, for every particular form one, whose work should be to teach the Scholars according to the method appointed by the Master, and (that every one may profit in what he learneth) to be sure to have respect to the weakest, and afford them the most help.

The Master should not be tyed (as is ordinary) to a double work, both to teach a main part of the Schoole himselfe, and to have the inspection and government over all; but his chief care should be (and it will be businesse enough for one) to prescribe Taskes, and to examine the Scholars in every form, how they profit, and to see that all exercises be duely performed, and good order constantly observed,

ferved, and that every Usher be dexterous and diligent in his charge, and moderate in executing such correction, as is necessary at any time to be inflicted for vitious enormities, but seldome or never, for errours committed at their Books.

As for the maintenance of such a School, it should be so liberal, that both Master and Ushers may think their places to be preferment sufficient,& not to be enforced to look for further elsewhere, or to direct their spare houres studies towards other Callings. It were to be wished therefore, that a constant Salary of (at least) 100.l. *per annum* might be allowed to the Master, and 30.l. 40.l. 50.l. 60. 70.l. 80 l. *per annum* to his six Ushers. The raising of which maintenance, (to use Mr. *Mulcasters* words) as it will require a good minde, and no meane purse; so it needs neither the conference of a countrey, nor yet the Revenue of a Romane Emperour. Besides, the Master for his encouragement, should have liberty to make what benefit he can by tabling in strangers; and every of the abler sort of inhabitants in the Town, should pay him (at least) 10.s. *per* quarter, for a sons teaching, but all the poorer children should be taught *gratis*, on condition they be sent constantly to the Schoole, and that

their

their Parents do engage they shall keep good order, and be cleanly and neat in their apparel; that they may not seem to disgrace their fellowes, or to be disdained by them for their poverty.

It would withall be a great encouragement to these poorer sort of children to learn, if some whom God hath enriched with more then enough, would spend the *supererrogation* of their wealth, (as *Mr. Mulchaster* terms it) in affording exhibitions of 8. or 10.l. *per annum* towards keeping them at the Schoole, or sending them abroad as they are fit, to Trades, or Universities. They that go thither, should have larger exhibitions allowed them, upon condition that they employ more time then others in the study of Tongues, and critical learning; for the promoting whereof I shall onely propound *Mr. Mulcaster's* question in his own words, which are these; *If there were one Colledge, where nothing should be professed, but Languages onely, (as there be some people which will proceed no further) to serve the Realme abroad, and studies in the Universitie, in that point excellently & absolutely were it not convenient? nay, were it not most profitable,* &c. As for what he writes further, (in Chap. 41. of his *Positions*) touching the *division of Colledges by*

professions

profeſſions and faculties; And *Mr. John Drury* hath lately publiſhed (in his reformed Schoole) and his *Supplement* thereto, concerning the *bringing together into one Society, ſuch as are able to exerciſe themſelves in any, or all kinde of Studies, that by their mutuall Aſſociation, Communication, and aſſiſtance in reading, meditating, and conferring about profitable matters, they may not onely profit their own abilities, but advance the ſuperſtructures of all learning to that perfection which by ſuch meanes is attainable*; I refer the more judicious to their Books, and leave it to the conſideration of thoſe that endevour to promote Schoole-teaching, whether ſuch a Schoole as I have now delineated, would not be of great concernment to the Church and Commonwealth, where-out to pick more able Schoole-maſters, that by degrees have been exerciſed in teaching all ſorts of Scholars, for (at leaſt) ſeven years together, then many men that have ſcarce ſaluted, or are newly come from the Univerſities, can ſuddenly prove to be. For I think it one thing to be a good Schoole-maſter, and another thing to be a good Scholar, though the former cannot well do his duty as he ought, except he be alſo the latter.

I might

I might here bewayle the unhappy divertment of *Jeſus Colledge* in *Rotherham*, in which Town, one *Thomas Scot*, *alias Rotherham*, (a poor boy in *Eccleſfield* Pariſh) having had his education, and being advanced to the Arch-biſhoprick of *York*, in the time of *Edward* the fourth, did out of love to his country and gratitude to the Town, erect a Colledge as a Schoole, for a Provoſt who was to be a Divine, and to preach at *Eccleſfield*, *Laxton*, and other places (where the Colledge demeanes lay;) and three Fellowes, whereof one was to teach *Grammar*, another *Muſick*, and the third *Writing*; beſides a number of Scholars; for ſome of whom he alſo provided Fellowſhips in *Lincolne Colledge* in *Oxford*. But in the time of *Henry* the eighth, the Earle of *Shrowesbury* (who as I have heard, was the firſt Lord that gave his vote for demoliſhing of Abbies) having obtained *Roughford Abbey* in *Nottinghamſhire*, (to the *Prior* whereof the Lordſhip of the Town of *Rotherham* belonged) took advantage alſo to ſweep away the Revenues of *Rotherham Colledge*, (which according to a rentall that I have ſeen, amounted to about 2000.l. *per annum*) and after a while (having engratiated himſelf with ſome Townſmen, and Gentlemen thereabout,

about by erecting a Cock-pit) he remo-ved the Schoole out of the Colledge into a ſorry houſe before the gate, leaving it d-ſtitute of any allowance, till *Mr. Weſt* (that writ the *Preſidents*) in the time of Q:een *Elizabeth* (and when *Mr. Snell* was School-maſter) obtained a yearely Salary of tenne pounds *per annum*, which is ſince Paid out of the Exchequer, by the Auditor of accounts. I remember how often, and earneſtly *Mr. Francis Weſt*, who had been Clerk to his Uncle, would declaime againſt the injury done to that Schoole, which indeed (as he ſaid) ought ſtill to have been kept in the Colledge, and how when I was a Schoole-maſter there, he gave me a Copy of the Foundation, and ſhowed me ſome rentalls of Lands, and told me where many Deeds and Evidences belonging thereunto were then concealed, and other remarkable paſſages, which he was loth to have buried in ſilence.

But I onely mention thus much touching that worthy Foundation, to ſhew how charitably ſome men have been addicted to cheriſh the roots of learning, and how covetouſly others have been bent to deſtroy the whole body of it, even in former ages; And I hope none will be diſcouraged from Pious undertakings, for feare leaſt his

his benevolences ſhould in theſe, or after times be perverted, when he conſidereth that God looketh upon the ſincerity of his ends, and will accordingly reward him, though what he religiouſly intended, may unhappily be abuſed by others, contrary to his minde.

I ſhall now to end this Chapter, recite ſome *remarkable paſſages of Mr. Mulcaſters* out of his *Poſitions*(*Ch.* 40.)which I leave to the conſideration of others, to think how far they concurre with what I have ſaid, as well concerning the foundation of a Petty, as a Grammar-Schoole. 'If any well-'diſpoſed wealthy man, for the honour that 'he beareth to the murthered infants(as all 'our erections have ſome reſpect that way) 'would begin ſome building, even for the 'little yong ones which were no increaſe to 'Schooles, but an help to the elementary 'degree, all they would pray for him, and 'he himſelf ſhould be bound to the memo-'ry of the young infants, which put him in 'remembrance of ſo vertuous an act.

'The opportunity of the place, and the 'commodity of able Trainers, whereof a 'ſmall time will bring forth a great many, 'will draw many on, and procure good 'Exhibitours, to have the thing go forward.

I could

'I could wish we had fewer Schooles, so 'they were more sufficient, and that upon 'consideration of the most convenient seats 'for the Countries, and Shires, there were 'many put together, to make some few 'good.

'The use of under-teachers is not, as we 'now practise it in Schooles, where indeed 'Ushers be Masters of themselves, but to 'assist the Master in the easier points of his 'charge, which ought to have all under 'his own teaching, for the chief points, 'and the same under the Ushers, for the 'more usual, and easie.

CHAP. II.

How the Master should maintain his Authority amongst his Scholars.

Authority is the true mother of all due order, which the Master must be careful in every thing to maintain, otherwise he may command what he pleaseth, but withall, he must give the Scholars liberty to do what they list. Which what an horrible confusion in their places, what insufferable

ſufferable neglect of their tasks, what unrulineſſe in point of behaviour, what perpetual torment to the painful Maſter, and his Uſhers, and what unavoydable diſgrace it bringeth upon a Schoole, let them that are Actors, or Spectators thereof, give teſtimony. 1. That therefore the Maſter may have all his lawful commands put in execution with due alacrity, and his decent *orders* diligently obſerved, I conceive it requiſite, that,

1. He be ſure in all things to *behave as a Maſter over himſelf*, not only by refraining thoſe enormities and groſſer faults, which may render him ſcandalous to every one, but *checking his own Paſſions*, *eſpecially* that of *Anger*; and if at any time he ſeem to have cauſe to be provoked to it, and feel it to come too violently upon him, let him rather walk aſide awhile out of the Schoole to divert it, then expreſſe it openly amongſt his Scholars by unſeemly words or geſture. He ſhould indeed endeavour to behave himſelf unblameably in all Chriſtian-like converſation before all men, but ſo amongſt his Scholars, that they may have much wherein to imitate him, but nothing whereby to diſgrace him. And towards his neighbours, his affability ſhould be ſuch, as to win their love and reſpects,

ſo

so that they may be ready at all times to countenance the Masters well-doing, and to vindicate the credit of him and his Schoole, when they hear it unjustly traduced.

2. When he commands, or forbids any thing to be done, he should acquaint his Scholars with the end intended, and the benefits or inconveniences which attend such, or such a course. For *children* have so much use of reason as to *delight to heare perswasive arguments of reason, though the declivity of corrupt nature makes, that they do not much minde them*, where there is no feare of a rod for doing amisse. Yet sometimes it may be best to say onely, *Do this*, or *do it not*, where you think it of no concernment to them to know the reason, and would make trial of their readinesse to obey, without asking *why or wherefore.*

3. One main way to bring Scholars to a loving and awfull respect of their Master, is for him to shew himselfe at all times pleasing and chearful towards them, and unwilling to punish them for every error; but withall to carry so close an eye upon all their behaviour, that he can tell them privately, betwixt himself and them alone, of many faults they commit, when they

they think he knowes nothing, and let them see how he dare correct them for the like offences when they presume to commit them again, and especially if they behave themselves stubbornely before their fellowes. Yet to win a boy of a more stubborne spirit, it is better sometimes to forbeare blowes, when you have him submit to the rod, then to punish him so for a fault, as to make him to hate you, and out of a despight to you to do the like, or a worse mischiefe. And when any general misdemeanour is committed, the Master should shew himselfe impartial towards all, so as either to pardon or punish all. But in afflicting punishments, as he should let none escape, so he should let the most untoward feele the most smart; but beware he deal not rigorously, much lesse cruelly with any; for that will cause an utter dislike in all the Scholars towards the Master, fearing he will deale so with them, in case they so offend, and thinking it to be no argument of love, where severity of correction is used.

4. But nothing works more upon good natured children, then frequent encouragements and commendations for well-doing; and therefore, when any taske is

is performed, or order observed according to his minde, the Master should commend all his Scholars, but especially the most observant, and encourage the weak, and timerous, and admonish the perverseſt amongſt them to go on in imitating their example, in hopes of finding as much favour at his hands, as they see them to have.

5: In some places a Master is apt to be molested with the reproachfull clamours of the meaner sort of people, that cannot (for the most part) endure to have their children corrected, be the fault never so heinous, but presently they must come to the Schoole to brave it out with him; which if they do, the Master should there in a calme manner admonish them before all his Scholars, to cease their clamour, and to consider how rash they are to interrupt his businesse, and to blame him for doing that duty to which he is entrusted by themselves, and others, their betters: But if they go about to raise scandalous reports upon him, he may do well to get two or three judicious neighbours to examine the matter, and to rebuke the parties for making so much adoe upon little or no occasion. Thus we shall

ſhall ſee Scholars abundantly more to reſpect the Maſter, when they know how groſſely he is apt to be wronged by inconſiderate perſons, and that wiſe men are ready to vindicate his cauſe. Whereas if they once ſee their Maſter liable to every bodies cenſure, and no man take his part whatever is ſaid of him, they themſelves will not care what tales they make to his utter diſgrace, or ruine; eſpecially, if he have been any whit harſh towards them, and they be deſirous to out-ſlip the reines of his Teaching and Government.

CHAP. III.

Of Schoole-times. Of Scholars going forth of the Schoole, and of Play dayes.

THough in many Schooles I obſerve ſix a clock in the morning to be the hour for children to be faſt at their Book, yet in moſt, ſeven is the conſtant time, both in Winter and Summer, againſt which houre, it is fit every Scholar ſhould be ready at the Schoole. And all they that come before ſeven, ſhould be permitted to play about

about the Schoole, till the clock ſtrike, on condition they can ſay their parts at the Maſters coming in; elſe, they are not to play at all, but to ſettle to their books, as ſoon as they come.

But here the Maſter is to take heed, that he be neither too rigorous with thoſe of weaker age or conſtitution for coming ſomewat tardy; nor indulgent towards thoſe, who through manifeſt ſloth, and frequent loytering, neglect the houre. For in the one it will breed a daily timerouſneſſe, and in the other it will make way to licentiouſneſſe; and on the one ſide Parents will clamour, on the other ſide the Schoole will receive diſgrace. However the beſt is to be as ſtrict as poſſibly may be, in ſeeing that every Scholar come at the juſt houre, and to note it as a puniſhable fault in him that cometh late; except he bring a note of excuſe from his Parents, or Hoſt's hand, and a promiſe withall, that he ſhall not offend often in that kind.

It is not amiſſe for every Scholar in every Form to put down his name in a book (kept common for that purpoſe) ſo ſoon as he comes to Schoole every day, that it may be upon record, whe-

ther he uſed to come with the foremoſt or the hindmoſt, and how often he was abſent from the Schoole; likewiſe every Scholars name ſhould be called over according to the Bill every Schole hour, and they that are preſent ſhould anſwer for themſelves, by ſaying *Adſum*, and his next fellow ſhould give notice of him that is abſent, by ſaying *Abeſt*.

The common time of diſmiſſing Scholars from Schoole in the fore-noons, is eleven a clock every day, and in the after-noons, on Mondaies, Wedneſdaies, and Fridaies, five a clock, but on Tueſday after-noons, foure; and on Thurſdayes, three. Touching which, a care would be taken that the taskes of every Form may be fully diſpatched rather a little before thoſe houres then after; that then the Scholars which intend writing or cyphering, or the like, may go to the Writing-ſchoole, as they yet uſe to doe about *London*. Neither would I have the Scholars to be ſo preciſely obſervant of the clock, as juſt upon the firſt ſtroke of it to ruſh out of the Schoole: but notice being given to the Maſter that it is ſtricken, and he having given the word for diſmiſſing the Schoole, all the Scholars ſhould come one

one by one orderly out of their ſeats according to their Forms (the loweſt beginning firſt, becauſe they are commonly next the doore) and ſalute him with their hats in their hands, and ſo quietly depart out of the Schoole without thruſting, or ſtriving one to get out before another. It were good if there were hour-glaſſes in the School, to give notice how the time goes on.

And for their ready going home, or to the writing Schoole, there ſhould be private Monitors appointed to inform the Maſter, ſo ſoon as they return to the Schoole again, who they are that neglected their duty therein.

That ſpace of intermiſſion about nine and three a clock, which is uſed at *Weſtminſter Schoole*, and ſome others, and is ſo much commended by *Mr. Brinſley* (*Chap.* 33. *of his Grammar Schoole*) cannot ſo well be obſerved, nor is it ſo requiſite in thoſe Schooles, in which Scholars meet not till ſeven in the morning; for the variety of their ſeveral tasks, will take away that tediouſneſſe that ſeems to accurre by the length of time, and thoſe *Subſidiary Books* provided for the lower Formes, will prevent the over-toyling of themſelves by their

preſent work. And that thoſe diſorders which uſually befall in Scholars running forth in Schoole-time, may be ſomewhat remedied, this or the like courſe may be taken.

1. Let it not be lawful for above one boy in twenty to go forth at once; and at his going forth, let every one come to the Maſter, or that Uſher to whoſe charge he belongs, and in his hearing repeat four or ſix Vocabula's or phraſes, which he hath not ſaid before, and then lay down his book, with his name writ in it in a place appointed within the Maſters view, that ſo it may be knowne at once, both how many, and who are out of doores, and how long they tarry abroad. At their coming in, they ſhould again repeat the like number of Vocabula's and Phraſes, as they did at their going forth.

The Maſter ſhould do well now and then to ſend a privie ſpie, who may truly obſerve and certifie him, how every ſcholar ſpendeth his time abroad, and if any be found to go forth upon no occaſion, or to truant it without doors, let him be cenſured or reproved, according to his demeries.

3. The granting of a Play-day, is to

be referred wholly to the diſcretion of the Maſter, who muſt in this be as fearfull to work his Scholars hinderance, and the Schooles diſcredit, as willing by ſuch a courteſie to gratify his deſerving friends; who if they be any whit reaſonable, will be eaſily ſatisfied with a juſt excuſe of denial; but if they be unreaſonably importunate, they ought to be ſerved with as unreaſonable a nay-ſay; ſo that Play-dayes ſhould be rarely granted, except to ſuch as may ſeem to claime more then ordinary intereſt in the Schoole, and to whom the Maſter is bound to ſhew his due reſpects, eſpecially before his Scholars.

In places of great reſort, and where often ſollicitation is uſed to be made for play (eſpecially by mothers that come to viſit their children which are tabled at *S*choole) it were good that a piece of an afternoon were deſigned conſtantly afore-hand, on which (in caſe any ſuit ſhould be made) the *S*cholars might have leave to play; but if not, that they be held to their Books. Yet if there have not a Play-day been granted, nor a Holy day intervened for ſome weeks together, the Maſter may of himſelf propound to his *S*cholars, that in

caſe they performe all their Tasks very well and orderly, ſo as to diſpatch them by ſuch an hour on ſuch a day, they ſhall play the remainder thereof, & then (as at other times alſo when a Play-day is intended) one of the upper Form (at leaſt) ſhould make a Petitory Oration to the Maſter, or them that come to crave play; and another, a Gratulatory ſpeech, after leave is obtained.

Where both Thurſdayes and *Saturdayes* in the afternoons are halfe Holy-dayes, I think Tueſdayes the fitteſt, on which to grant play; in other places, Thurſdayes may ſeem the beſt. But this I leave to the diſcretion of the Maſter, who knoweth what is moſt convenient for his owu *Schoole*.

Now in granting a Play-day, theſe directions may be uſeful.

1. That there be never more then one Play-day granted in one week, and that onely when there is no Holy-day in that week, and when the weather alſo is clear and open, and the ground ſomewhat dry.

2. That no Play be granted till one a clock (at the ſooneſt) when all the Scholars are met, and Orations have been ſaid.

3. That all the Scholars be diſmiſſed orderly

orderly into ſome cloſe (or other place appointed for ſuch a purpoſe) near the Schoole, where they may play together, and uſe ſuch honeſt and harmleſſe recreations, as may moderately exerciſe their bodies, and not at all endanger their health.

And becauſe ſome boyes are apt to ſneak home, or ſtraggle from the reſt of their fellowes out of their bounds, preſcribed them to play in; you may do well to give order to him that hath the Bill of all the names, to call it over at any time amid their ſport, and to take notice of all ſuch as have abſented themſelves, & to give you an account of them, when they return into the Schoole; which ſhould be upon Play-daies before five of the clock, that they may bleſſe God for his provident hand over them that day, and ſo go home. And that the Maſter may ſometimes ſee into the various diſpoſition of children, which doth freely diſcover it ſelfe by their company, and behaviour at play; he may now and then take occaſion to walk at a diſtance from them, or (if he come nearer) to ſtand out of their ſight, ſo as he may behold them in the throng of their recreations, and obſerve their

geſture and words, which if in any thing they be not as becometh them, he may afterwards admoniſh them in private to behave, or ſpeak otherwiſe.

But an eſpecial care muſt be taken, and a charge accordingly often given, that your Scholars do at no time play with any but their own Schoole-fellowes, or other ingenuous children about home; which their Parents or Friends know, and whom they are willing ſhould be admitted into their company; for beſides the evil which may be contracted by learning corrupt diſcourſe, and imitating them in many ſhrewd turns: boyes that are under little or no command, will be very ſubject to brabble and fight with Scholars, and the rather becauſe they know the Maſter will not allow his Scholars at all to quarel, and if they can do them any maime, they will attempt it, that the Maſter may have occaſion to call them to account for it. So perverſe is our corrupt nature (eſpecially) where education hath no ſway.

CHAP.

CHAP. IV.

Of Admission of Scholars; of Election of Forms and of Scholars orderly sitting, and demeanour in their seats, when they are at Schoole.

1. NO *children should* (as I have formerly said) *be admitted into a Grammar Schoole, but such as can readily read English, and write a legible hand or at least be willing to learn to write, and to proceed in learning Latine.* And it is therefore best to try, in the presence of their Parents or friends that bring them, what they can do, by causing them to read or write if they can) before them, that themselves may be Judges of their present strength or weaknesse, expect proficiencie from them according as they see their capacity, not hastening them on too fast, and rating at them daily, because (perhaps) in their judgements they do not learn so well as their neigbours children

The best is to admit of young beginners

ners onely once every year, and then to take in all that can be gotten from the Petty-Schooles; for company will encourage children to adventure upon an uncouth course of learning, seeing the more the merrier; and any discreet Parent will be easily perswaded to forbear his son a while, when he considereth it will be more for his profiting to have company along with him, as he learneth, and he may be daily bettered in reading English, and forwarded by learning to write, before he come from the Petty-Schoole.

The fittest season of the year for such a general admission of little ones into the Grammar-Schoole, doth seem to be about Easter; partly because the higher boyes are usually then disposed of to Trades, or the Universities, and partly, because most children are then removed from one Schoole to another, as having the Summer coming on for their encouragement.

When you have thus admitted a company of boyes together, you may let those that can read best, obtain the higher places, till they come to get the Rudiments of Latine without book, and then you may ranke them into a Form.

Form. Because,

2. It is a main help to the Master, and a furtherance to all the Scholars, that the whole Schoole be reduced into Formes, and those also as few as may be, respecting the different years, and capacity of each Scholar. And if there were six hundred Scholars or more in a Schoole, they might all fitly be ranked into six Forms, by putting those of equal age and abilities together, and the toyle in hearing Parts, or Lessons, and perusing Exercises, (as I will shew anon) would not be much more with an hundred orderly placed, and well behaved in a room to themselves apart, then with three or foure single boyes in several employments. Not onely because the Master or Ushers do thus at once impart themselves to all alike, and may bestow more time amongst them in examining any Task; but also because by this means Æmulation (as a main quickner of diligence) will be wrought amongst them, insomuch as the weakest Scholar amongst them will be loth to lagge alway behinde the rest; and there is none so stupidly blockish, but by help of company will learn that which he would not

obtain being alone, and I have seen the very hindmost oftentimes to help all his fellowes at a dead lift. The Teachers constant care should be in every Form, as to direct and examine every particular boy, so to help forward the weakest, that in every thing he doth, he may understand himself, and it is not to be said, with what alacrity they will all strive to out-doe one another, so that sometimes he that cometh behinde all the rest, will be as fit to make a leader of the Forme, as those that are the foremost in it.

To provoke them all therefore to emulation, and that none may complain, or think himself injured by being left behinde; use constantly once at the end of a moneth, and when all your Scholars are together to make a free new choyce in every Forme, after this manner.

1. Let every Scholar in the Forme give his own voyce, concerning which boy he thinketh to be the best proficient, and ablest for the present to lead the company; and having set him aside, let them all passe their voyces again, concerning whom they judge fittest to stand the next to him.

2. Then set these two oppositeone

one to another, so as the better Scholar may take the leading of the upper side, on your right hand, and the other, the leading of the lower side, on your left hand.

3. And that there may not be much inequality in the sides, let the lower leader have the first call, and liberty to take what boy he thinketh the strongest, out of all the rest, and then let the higher leader have the next call, and liberty to take whom he liketh; and so let them proceeed to call by course, till they have (like ball players) ranked all their fellowes to their sides, and so strongly and evenly set themselves in a posture one side against another, that it may be hard for any one to judge, whether is the stronger.

By thus chooſing amongst themselves, they will be all so well pleased, that the Master shall never be blamed for endeavouring to preferre one boy before another, or keeping of any back, that would seem to go faster then his fellowes at his Book. And indeed I have sometimes admired to observe the impartiality and judgement of children in placing one another according to their abilities and parts, waving all other by-respects by which

which men would be inclined to set one higher, and another lower. Yet if sometimes they seem to mistake in their judgement concerning a boy, that is but newly come amongst them; or to be too partial against any other upon some general splene, which is but very rare; The discreet Master may after the election, correct the error by giving such a one a place to his own liking, which he may keep till the next choyce, except some of his inferiours have a list to dispute with him for his place, and then he must put it to the hazard, having a lawful time given him to provide before-hand for the contest.

3. Let all the Scholars take their places in the Schoole, according to their several Formes, and let every one sit in his Form in that order in which he was elected. It were good that the seates were so equally set on both sides the Schoole, as that the higer side of each Form, might keep the higher side of the School, I mean, that on the Masters right hand; and the lower side of the Form, the lower side of the Schoole, which is that on the Masters left hand. However, let the upper side take alwayes the upper, and the lower, the lower seats.

This

This placing of Scholars in an oppofite manner, fide againſt fide, is good in many reſpects, as,

1. To know on a ſuddain who is unruly in, or abſent out of his place.

2. To have them ready paired at all times for Examinations, Diſputations, or Orations, or the like.

3. To keep order in going in and out of their ſeats to ſay, or in going home from Schoole, or the like.

4. To increaſe courage in the Scholars, who are delighted to let their friends ſee, what place they keep amongſt the reſt, when they come to viſit them.

As they ſit in their ſeats, be ſure to keep them continually imployed, by proportionating every taske to the time and their ſtrength, with reſpect to the capacity of the weakeſt; for by this means, the ſtrongeſt boyes will have more leiſure to help, and ſee the weakeſt can do their work, for which purpoſe they ſhould be appointed ſometimes to ſit in the middle amongſt the reſt, that they may more readily be conſulted with, & heard of all. Theſe ſhould ſometimes conſtrue, and ſometimes examine over their Leſſons, having their Gram-

mars,

mars, and Dictionaries, and other Subſidiary books to help them, out of which they ſhould appoint others to find what they enquire after; and this will be ſo far from hindering their own progreſſe, that it will encourage them to go faſter onward, when they ſee how readily they can lead the way, and incite their fellowes to follow after them.

When in getting Leſſons, the whole Form ſhall be at a *Non-plus*, let one of the leaders have recourſe to the Maſter or Uſhers, or to whom they ſhall appoint him to go for reſolution. But I have found it a continual provoking of Scholars, to ſtrive who ſhould learn the faſteſt, to let both the ſides of one Form, as they ſit apart, ſo to look to provide their Leſſons apart; and when they come to ſay Parts or Leſſons, or to perform Exerciſes, to bicker one with another, and propound thoſe things to be reſolved in by their oppoſites, which they obſerve the Maſter to have omitted, and they think they cannot tell. And let it be conſtantly noted which ſide hath the better all the week, that when afterwards they come to a general diſpute at the weeks end, for places or ſides, it may be conſidered.

CHAP.

CHAP. V.

Of ſaying Parts, and Leſſons; and of peruſing Tranſlations, and all other kind of Exerciſes.

1. THe beſt time for ſaying *Grammar Parts*, or the like, is the morning, partly becauſe the memory is then the freſheſt; and partly, becauſe children may take the opportunity over night to get them perfectly at home. But foraſmuch as *Vocabula's* are more eaſie to be impreſſed in the mind, and require leſſe paines in getting, I conceive it not amiſſe, that children be continually exerciſed in ſaying them for afternoons parts at one a clock, before which hour they may prepare themſelves afore-hand (even) amid their play.

After parts ſaid, the Maſter or his Uſhers ſhould immediately give Leſſons to every Form, or appoint a boy out of an upper Form to give Leſſons to that which is next below him, in his hearing; which he ſhould diſtinctly conſtrue once

once or twice over, and note out all the Words, wherein the moſt difficulty of parſing ſeems to lye, and name the Tropes and Figures, the Phraſes, and other elegancies that are to be found (eſpecially) in higher Authors.

The Leſſons ſhould be got ready to be ſaid againſt ten a clock in the fore-noon, and four in the after noon; at which time the Scholars ſhould come all orderly and quietly out of their Form, and taking their places where they ought to ſtand, (ſo as one ſide may be oppoſite to another) they ſhould all make their ſalutes, and then ſay one after another, except they be appointed otherwiſe.

For ſometimes when you have occaſion to make more haſtie diſpatch with a Form, you may cauſe any one or more to ſay the whole Leſſon, or by pieces; but be ſure that they all come very well provided, and that every one be intent upon what another is ſaying, for which purpoſe you may note him that hath been moſt negligent in his ſeat, and ask him ever and anon, what it was that his fellow ſaid laſt.

To ſave your own lungs in asking many queſtions, and telling Rules, or the

the like, you may let every two boyes examine one another, and your ſelf onely help them, when they are both at a miſtake.

You may eaſily amend that common and troubleſome fault of indiſtinct and muttering ſpeaking, by calling out a bold ſpirited little boy, that can ſpeak with a grace, and encouraging him to give the other an higher note for the elevation of his voyce: for this will at laſt enforce the boy you are troubled with, to ſpeak louder, and with a better grace; and to ſtrive to pronounce his words more diſtinctly, then the other did before him.

After Leſſons are ended, you may let every one propound what queſtions he pleaſeth, for his oppoſite to anſwer, and this will be a means to whet them on to more diligence in getting them, before they come to ſay.

In the three loweſt Forms, or in others, where all have the ſame Tranſlations, or Dictates, you may cauſe onely him whoſe performance you moſt doubt of, to read what he hath written both in Engliſh and Latine, and help him, as you finde his errour, to correct it, and ſee that all the reſt amend their own faults,

faults accordingly. Afterwards, you may let one parſe it both in Engliſh and Latine, and order them all to write it over again fair in a Paper-book for themſelves, and to give you alſo a copy of it neatly written in a looſe paper, every Saturday. And thus you ſhall have every one begin to leane to his own ſtrength, a thing very neceſſary in all kinde of Exerciſes, though they doe the leſſe. If you once take notice of any boyes ſtrength, you may eaſily judge of what he bringeth, whether it be his own, or anothers doing.

But in the upper Formes, and where they have all ſeveral Exerciſes, it is neceſſary that you peruſe what every Scholar hath done. And for this work, you may ſet apart Saturday fore-noons, after Grammatical Examinations are ended, and before they ſay their Catechiſmes. And that they may write them fair, you ſhould ſometimes compare them with their Copy-Books, or ſuch pieces as they writ laſt, at the Writing-Schoole. Before they bring them to you to read, let them peruſe one anothers Exerciſe amongſt themſelves, and try what faults they can finde in it; and as you read them over, where you ſee a groſſe

groſſe miſtake, explode it; where you eſpie any over-ſight, note it with a daſh, that they may amend it; but where you ſee any fault, which is beyond their power to avoyd, or remedy, do you mildely correct it for them, and adviſe them to obſerve it for the future. However, forget not to commend him moſt that hath done the beſt, and for his encouragement to make him read over his exerciſe aloud, that others may heare it, and then to hang it up in an eminent place, that they may imitate it; and if any one can afterwards out-doe it, let his exerciſe be hanged up in its ſtead. But if any one hath lazily performed his exerciſe, ſo that it be worſe then all the reſt, let it be cut in faſhion of a leg, and be hanged up by the heel, till he make a better, and deſerve that that may be taken down. It is not amiſſe alſo, to ſtirre them up to more diligence, to have a *Common-paper-Book*, wherein the names of all in every Form that have *optime* and *peſſime* performed their weekly exerciſes may be written, and that the one may have the priviledge to beg a Play-day once a moneth, or to obtain pardon for ſome of his fellows; and the other may be confined to ſome task, when a Play-day is granted.

CHAP.

CHAP. VI.

Of weekly Repetitions: Of Grammaticall Examinations, and Disputations. Of collecting phrases, and gathering into Common-place-Bookes. Of pronouncing Orations, and Declamations.

I Have not in either of the foregoing Treatises made mention of any thing to be done on Fridaies, because that day is commonly spent in most Schooles, in repeating what hath been learned in the fore-going part of the week; which custome, because it is a mean to confirm childrens memories in what they learn, I willingly conform thereunto.

After Chapter's therefore read in a morning, let them repeat their wonted Parts, and afterwards their Lessons, all which they will be able to say together, out of their several Authours, so that some be made to repeat out of one book, and some out of another.

For if due care be but had aforehand, that Scholars be very ready and perfect

perfect in their daily taskes, it will take away all coyle and timerousnesse, which usually attends these Repetitions, and make that this day will become the veryest play-day in all the week; when boyes shall see that they have nothing to do, but what they can do already, (at least) with a little looking of it over on Thursdaies towards evening at home, what they have translated out of any Authour in Prose, should be read out of English into Latine, and what they learn in Poets, should be said (as well as can be) by heart, both for the verse and the matters sake, which will furnish them with Authorities, and sharpen their invention for versifying.

After Repetitions ended, the Master should note all the Phrases and Sentences, and other things observable in their Lessons, which they should transcribe into *Phrase-bookes*, *and Common-place-Bookes*, for their constant use in writing or speaking, or making Exercises, as we have mentioned already before.

And because the most leisure is gained on Friday afternoones, it will not be amisse about three a clock to let every Form to dispute side with side, one after

after another, after this manner.

1. Let every one propound to his opposite two or three questions, which he thinks most difficult out of his weeks work, which if the other cannot answer readily before he count six, or ten in Latine, let him be *Captus*, and the questions be propounded to his next fellow. The lowest in the Form may begin the dispute, and so go on to the highest on either side, who should keep reckoning of those that are capt, and how often.

2. Besides their weeks works they may try, who can most perfectly repeat *memoriter*, a part of the Grammar, or any Authour which they read, or who can recite the most Vocabula's under one head, or who can vary a phrase the best, or imitate any piece of an Oratour or Poet.

3. Some time would also be spent in *Capping Latine verses* amongst the lower Forms, and *Greek verses* amongst the highest; for which they may provide themselves out of a *Capping-book*, which seems to be made on purpose by *Bartholomæus Schonborn* or *Gnomologicon Poeticum*, made lately by *Mr. Rossè*, besides which, they may contrive a little Book of their own, wherein to write verses Alphabe-

phabetically out of the beſt Poets.

Let that ſide which appeareth to be the Victor have the upper ſeat in the Schoole, till a new choice be made, except the other can win it from them before, and bring them back with a hiſſing diſgrace.

Amid theſe diſputes, the Maſter muſt have a great care to ſuppreſſe noiſe and tumultuous clamour, and ſee that no boy ſtirre out of his appointed place. For they are apt to heighten their ſpirits beyond moderation, if the Maſters diſcretion doe not ſettle them.

Let it be now lawful for any lower boy in a Form, to diſpute with one above him for his place. Mr. *Stockwoods* Diſputations will be helpfull to the upper Scholars.

Now, that all your Scholars may be thorowly grounded in their Grammar, ſo as not to be apt to forget what they have learnt in it; let them all be exerciſed in the examination of a part of it every Saturday morning thus;

1. Let the firſt and loweſt Form examine the two next above them out of the examination of the Accidents, asking them the Queſtions as they are in the Book, and cauſing them to anſwer without book, and according to the Accidents.

2. Then let all those three Forms run over the Examples of the Declensions and Conjugations, as I formerly shewed, & try, who can pusle one another in declining any hard Noun, or Conjugating and Forming any Verb, and give the Rule of the Genders of the one, or Preterperte & tense, or Supin of the other; when these have done,

3. Let the fourth Form examine the two highest Forms in *Examinatio Latinæ Grammaticæ*, and sometimes in *Elementa Rhetorices*, and then

4. Let all these three Forms run over the Paradigmes of the Greek Declensions and Conjugations.

5. Afterwards the two upper Forms may bicker with one another touching Grammar niceties, either Latine or Greek, which they have taken notice of, and collected into a *Common-place-book*, as I mentioned before. But a principal care must be had to bring all your Scholars to an habit of speaking Latine, and therefore a strict Law should be made and observed, that every Scholar (especially after he hath been one quarter of a year at Schoole) should either learn to speak in Latine, or be enforced to hold his tongue. And to help the little ones in so doing, besides those *Phrasiuncula* at the end of *the*

Grounds

Grounds of Grammar, they ſhould have *Formulæ loquendi quotidianæ*, ſuch expreſſions as are every day uſed (eſpecially about the Schoole) writ down in a little book, that they may get them by heart at by-times. As for the other boyes, they will be better guided how to ſpeak by the Rules of Grammar, and the conſtant uſe and imitation of approved Authours. I conceive, the penury of proper words and good phraſe, with many Teachers, is a main reaſon why children are not as well trained up to ſpeak Latine in *England*, as they are in many places beyond Seas, and the ready & frequent uſe of their Mother-tongue cauſeth, that they are hardly reclaimed from it to make uſe of another Language. Whereas, if whileſt they are at the Schoole, they might hear little or no Engliſh ſpoken, nor be ſuffered to ſpeak it, they would quickly conforme themſelves to diſcourſe in Latine. As I have known French boyes that underſtood not a word in Engliſh, to be able in two or three moneths to talk it as readily, as they that were Engliſh borne. Onely at the firſt, one muſt wink at their improprieties, and harſhneſſe in pronunciation of ſome words and phrates, and take their meaning by what they ſpeak,

and after a while by custome and imitation of others, they will speak in Latine, as properly as the best; especially after they have gained the knowledge of Grammar, accustomed themselves to observe the style of Latine Authours.

No day in the week should passe on which some Declamation, Oration, or Theme should not be pronounced, about a quarter of an hour before the Schoole be broken up, and after Lessons are all ended in the forenoon. That by assiduity in these exercises, the Scholars may be emboldened to perform them with a grace before whomsoever, and upon occasion of any solemnity, or coming of Friends into the Schoole. There should be two standing desks set opposite in the midst of the Schoole, for boyes to stand at, when they pronounce.

CHAP. VII.

Of exercising Scholars in the Scriptures. Of using daily prayers, and singing Psalms. Of taking notes at Sermons, and Examination after Sermons.

1. BEsides that course which we have prescribed afore to every Form, of reading

reading part of a Latine or Greek Chapter before parts; it is neceſsary for childrens more profiting in the Scriptures, to cauſe that an English Chapter be read every morning at the beginning, and every night at the giving over Teaching. And in this, every boy throughout the Schoole ſhould take his turn, that it may be known how perfect he is in reading Engliſh readily, and diſtinctly. Let him that is to read, take his place at a deſk in the middle of the Schoole, and be ſure he ſpeak aloud, and let every one reverently attend to what is read, the lower boyes looking upon their Engliſh, and the higher upon their *Latine Bibles*. Thoſe alſo that are able to make uſe of the *Septuagint in Greek*, may doe well to procure them to look upon, eſpecially ſeeing they are now to be had at a far cheaper rate then formerly, being but lately printed. When the Chapter is ended, you may demand of one in each Form what he obſerved, and let any one that is diſpoſed, take the liberty to ask his oppoſite a queſtion or two concerning ſome paſſage in it. *Mr. Pagets Hiſtory of the Bible* will aſſiſt them herein, ſo they look upon it, before the Chapter be read; you your ſelf may do well ſometimes to tell them what things are moſt remarkable in

that preſent Chapter. The Scholars of the upper Formes may do well to carry *Memoriale Biblicum* conſtantly in their pocket, by which they may be put in minde at all times, what paſsages they may finde in any Chapter.

2. After the Chapter is ended, they may ſing the firſt, threeſcore and ſecond, the hundred, or hundreth and thirteenth Pſalm in Latine out of a little book formerly printed at *Oxford*, which one of the head Scholars ſhould diſtinctly read unto them.

3. When the Pſalm is done, the ſame Scholar ſhould repeat thoſe admonitions at the end of *Nowels* Catechiſme, and then the whole Schoole ſhould rehearſe thoſe Hymnes, which are there, the higher ſide of the Schoole ſaying one verſe, and the lower the next *alternatum & conjunctis vocibus*; and at laſt conclude with one of thoſe prayers for a bleſſing upon your endeavours.

Theſe *Prayers* and *Pſalmes* would be all writ together both in Engliſh and Latine in a little book, which would be neceſsary to be kept in the Schoole, for continuall, and daily uſe.

Some courſe would be taken that the Maſter may have notice what Scholars omit

mit the reading of a Chapter at home every night after ſupper; but for this pious exerciſe (I hope) every Chriſtian Parent will be ready to call upon and encourage their own Children, or others that are under their charge, as Tablers.

Now that the good Schoolmaſter may more fully diſcharge his duty towards God and his Church (who have both entruſted him with the education of their children) to nurture and bring them up in the fear of the Lord; it were expedient, if a courſe could be taken, that he might meet them all at the Schoole every Lords day in the morning, about an hour afore Church-time, where he may take the opportunity, to inſtruct them in *Catechetical doctrines*, according to what he may read in many excellent Books, that are as *Expoſitions of the Lords prayer, the Creed, and the ten Commandements*, and not wilde it in a tedious, unmethodized diſcourſe, concerning things unneceſsary to be taken notice of, and unmeet for children to be puſled with. And after a Pſalme ſung, and a Prayer ſaid, he may ſee them go all before him orderly by two and two to the Church, where it is requiſite that they ſhould have a convenient place appointed to ſit in together by themſelves, and all

within the Maſters view. This would be an eſpecial meanes to prevent that unreverent behaviour in the Church, which is too uſuall amongſt Scholars, when they are glad to wander into by-corners to ſit down to reſt (or rather chat) in, or are ever and anon moleſted with quarrelſome lads, or unmannerly fellowes, that are apt to diſquiet them, and thruſt them out of their places. I have heretofore obſerved how *the ninth Canon* of our Church religiouſly enjoynes every Schoole-maſter *to ſee his Scholars quietly and ſoberly behave themſelves in the Church, and examine them at times convenient after their return, what they have borne away of any Sermon*, which he cannot well doe, except he have them all confined to one place, where himſelf may ſit near them.

After Church-time ended in the afternoon, the Maſter may doe well to ſee all his Scholars go before him in like order to the Schoole, where he ſhould examine them, what they have heard or writ at the Sermon. Now in repeating Sermons, this courſe may be taken;

1. Let every one of the lower Scholars repeat the Text, or a Proof, or ſome little pious Sentence, which was then delivered. And theſe he ſhould get either by his own attention

attention at the Church, or by the help of his fellowes afterwards. For there should be no stirre made in the Church, upon pretence of getting notes there.

2. Those in the four middlemost Forms should mind to write the Text, Doctrines, Reasons, Uses, Motives, and Directions, with the Quotations of Scripture-places, as they are best able.

3. These in the highest Form should strive to write as much, and in as good order as possibly may be; your self now and then hinting to them some direction, what method they should observe in writing Sermons, and that may disgest what they have written into that order, wherein they heard it deliver'd; let them have a little time of respit amongst themselves, to compare their notes one with another, and to supply their defects, and amend what they have mistaken. Then

4. You may first cause one of your higher Scholars to read distinctly what he hath written, and afterwards two or three of other Forms, whom you please to pick out; and last of all, let every one of the lowest Form tell you what he hath observed of the Sermon.

These things being orderly done, you may enlarge a little upon what point you think

think most necessary for them to remember, and practise, and conclude this holy dayes exercise, with singing of a Psalm and devout prayers, and charging your Scholars to spend the rest of the time in reading the Scriptures, and such religious books as tend to their farther profiting in Christian piety, you may comfortably dismisse them to their several homes, and expect Gods blessing upon your endevours for the week following.

CHAP. VIII.

Of the Monitors Bill; and of rewards and punishments in a Grammar-Schoole.

THat no disorder or vice committed either at Schoole, Church, or elsewhere, may passe unnoted by the Master; he may cause his Scholars in the two upper Forms, to play the Monitors in their weekly turns, from Friday to Friday.

They may make one Bill to serve for all the week, proportionable to the number of Scholars of every Form, after this manner.

Nov. 1659.		F.	S.	S.	M	T.	W.	Th.
1.	G. C.	—	•	—	—	—	—	—
	J. O.	—	•	—	—	—	—	—
	T. P.	—	—	—	—	—	∴	—
2.	R. B.	—	—	—	—	—	—	—
	T. S.	∵	—	—	—	—	—	—
	R. M	—	∴	—	∵	—	• ∵	—
	S. M.	—	•	—	—	—	—	—
3.	C. N.	•	—	—	—	—	•	—
	T. C.	—	—	—	•	—	—	—
	R. W.	—	—	—	—	—	—	—
	J. C.	—	—	—	—	—	—	—
	H. P.	—	—	∵	∵	—	—	—
4.	R. B.	—	—	•	—	—	—	—
	L. S.	—	—	—	—	—	—	—
	N. R.	—	—	—	—	—	—	—
	B. F.	—	•	—	—	—	—	—
5.	H. L.	—	—	—	—	∵	—	—
	S. S.	—	—	—	—	—	—	—
	R. H.	—	—	—	•	—	—	—
	P. B.	—	—	—	—	•	—	—
6	C. S.	—	—	—	∴	—	—	—
	W. T	—	—	—	—	—	—	•
	S. D.	•	—	•	—	—	∴	•
	H. R.	—	—	—	∵	—	—	—

Wherein you see the letters above denoting the dayes of the week, the letters on the side shew the place where every Scholars name should be written, and the pricks within the lines, how every default may easily be marked with a pin, or a pen. So that,

1. This Bill may serve as a Catalogue to be called over every day at Schoole-houres to know who are absent, and may save a deale of trouble in making little notes of Scholars frequent misdemeanours.

2. If you cause every Bill to be dated, and keep them by you, you may know at any time who is the shrewdest, or most orderly boy amongst the rest, and give publick notice accordingly, that the one may be admonished to amend his manners, and the other encouraged to go on in well-doing.

3. Besides, it will work the greater awe among all the Scholars, when they shall know every fault they commit whilst they are at the Schoole will be upon Record, though the Master doth never punish it.

4. You shall finde it a meanes of much ease to your selfe, when you shall need onely to bid the Monitor take notice of a neglect, or fault committed and let it so remaine, till some fitter

opportunity or just occasion invite or or (rather) enforce you to call to a reckoning.

5. For when you perceive any generall disorder, or some grosse thing is done, which ought not to escape correction, you may call for the Bill, and then censure those onely for example, whom you finde to be most often, and notoriously peccant, suffering the rest (that you called forth) to escape with an admonition to beware for the future.

Thus you shall gain your Scholars affections, when they shall see you unwilling to punish any without great cause; & avoid that common out-cry which is wont to be made against a Schoole-master, upon report of a multitude of boyes being whipt at once.

6. So many pricks as are found upon any boyes name, may be said to deserve so many jerks; but herein much discretion is to be used, that you seem not too severe, nor prove too partial. You may sometimes tell your Scholars what faults deserve more or fewer pricks; as idlenesse one, wandring forth one, fighting three; swearing, four, or the like: which are to be noted in the Bill more or lesse, according to the nature of the faults themselves.

He that is publick Monitor in one of the

two

two highest Forms may appoint two private Monitors to himself in every other Form, which may give him secret information of every misdemeanour committed in any place; and this will be an especial meanes to keep all in very good order, with *seldome and moderate correction; a thing to be desired* by every School-Master for his own ease, and his Scholars better encouragement.

Those Scholars in every Form, which are indeed the most studious and diligent in their taskes, and constantly observant to keep good order, should often be commended to their fellowes, as patterns for them to imitat; and when any one hath performed any task or exercise better then ordinary, he should receive some small gift at his Masters hand, as a new pen-knife, or a paper-book, or the like signal Testimony of the Masters appprobation of what he hath done. Those Parents which are of more ability, may do well to allow the Master a small sum of money to reward their sonnes diligence now and then, and to excite them to the better performances of their taskes and exercises, which will invite them to go faster on in learning, then a rod can drive them.

As for inflicting punishments even upon the meanest & worst of children, it should ever

ever be the most unwilling piece of work that a Master can take in hand; and therefore he should not be hasty to punish any fault, whereof the Scholar hath not been præmonished, except it be such a notorious crime, as a boy cannot but know beforehand; that he ought not to have done it. As for the *Ferula*, I wish (& as I have already done) for many reasons, which it is needless to commit to paper, that it might be utterly banished out of all Schooles. A good sharp birchen rod, and free from knots (for willow wands are unsufferable, and fitter for a Bedlam then a School) as it will break no bones, nor endanger any limbs, so it will be sufficient wherewith to correct those that shall deserve it in the lower forms, and for the higher Scholars, that will not behave as they ought to do, without blowes; a good switch about their shoulders would (in *Quintilian*'s judgement) seem fitter then a rod elsewhere; and his reason is so modestly agreeable to nature, that as I am loth to mention it, so I wonder that it hath not more prevailed with many discreet Schoole-Masters, who (I perswade my selfe) have often read it, & cannot but approve of it as most Christian, however it dropt from a Heathens pen. But *Nobilis equus umbra virgæ regitur.* Ingenuous and towardly

Scholars

Scholars will not need so much as the shadow of a rod. And towards others that seem to extort a rod from the Master, whether he will or not, and (as I may say) will enforce him to fight, he should generally use such clemency in his hand, as not to exceed three lashes; in the laying on of which, he may contribute more or less weight, with respect to the demerits of the fault. But of this he should alway make sure, that he never let the offender go from him with a stubborn look, or a stomachful gesture, much less with a squealing out-cry, or muttering to himself; all which may be easily taken off with another smart jerk or or two: but you should rather let him stand aside a little, and see how his stomach will settle.

That a boy may at once know you dare adventure to whip him, and withall, how little you delight in his skin; you may at some time, when he hath cause to think that he hath well deserved a whipping, and when you have him ready for the rod, pass him over with an admonition to beware another time; and if he again be peccant in the same kinde, you may give him more cause at present to remember both his faults together, and for the future to avoid them.

This even and indifferent carriage in rewards

rewards and punishments, will make those Scholars that have any ingenuity in them, less willing to offend, and incline the rest to behave more dutifully, because they see their Master beare such a loving minde towards them all, and to be sharp in punishing none, but those that know they well deserved what blowes they had.

As for those boyes that do slight good order, and are apt to stirre up others to reject them, (which are usually those of bigger stature,) that perhaps, have not been acquainted with your Teaching or Government, or know they shall shortly remove from under your command) or those that without any cause love to truant it abroad, or by other licentious demeanor bring disgrace to your Schoole, or offer any affronts to your selfe; I conceive your best way is (at a fitting opportunity) to send for their Parents, or friends, with 1 or 2 judicious neighbours to be by (where there are no Governours of the School) & so let them justly know the fault, and adjudge what punishment such a boy deserveth; but if the Parents be unwilling to have him corrected for his peremptory disorders, choose rather to send him home with them, then retain him any longer to the disturbance of the Schoole or your own unquiet. This you shall finde as an especial remedy to prevent

prevent ſuch clamorous out-cries of ſuppoſed Tyranny, when every jerk that is given to a notorious unhappy boy for his inſolent misbehaviour, ſhall chance to be multiplyed in the relating, (like *Scoggins* Crowes) from three to thirty. Which baſe obloquie and miſ-report, what hinderance it bringeth to the flouriſhing of a Schoole, and what unſeemly diſgrace to a worthy Maſter, I need not mention.

But, becauſe ſuch boyes as theſe ſometimes are apt to take it as an argument of the Maſters puſillanimity, thus to ſend for their *Parents*, who *generally do not love to heare of their childrens faults*; the Maſter may take an occaſion, where he ſees admonitions will not prevaile, to watch them more ſtrictly at every turn, and having found them to have committed ſome groſſe enormity, to chaſtiſe them more ſmartly then ordinarily, yet ſo as to ſhew no rigour. And if after that he perceive them wilfully to ruſh into the ſame acts of lewdneſſe, let him fairly turne them out of his Schoole, and ſignify the cauſe to their friends: at whoſe entreaties he ſhould never take them again, except they will engage to forfeit a ſum of money to be beſtowed in publick Books, in caſe they offend in that nature again.

As for the leſſer ſort of children, that are

are apt to reiterate the same fault too often, for which they have sometimes been already corrected; your surest way to reclaim them is, after you have once given them warning, to whip them for a fault, and if that will do no good, to double your strokes the second time; but if a third time they come under the rod, and beg heartily for pardon, (as commonly then they will do, fearing left their punishment should be tripled) you should not let them pass, except they can procure two of your more orderly boys, or one that is in your favour for his constant well-doing, to give their words for them, and to engage to be whipt for them, if ever they do the like. If you see they get sureties to your liking, you may let them escape so; but if they cannot, you may adventure to take their own single words; and the care of their sureties, and fear to displease you again, will so work upon them, that they will seldom or never do the like afterwards.

Such faults as are vitiously enormous, are to be duely punished with a rod, according as the obliquity of the will appeareth in them, more or less; as for such as are committed for want of understanding, they are to be remedied by due instruction, but those that seem to offend through laziness, and careless neglect, should be abridged

ed of desired liberty, when others have leave to play. The shutting of children up for a while into a dark room, and depriving them of a meals meat, or the like (which are used in some Tabling Schools) as they are not of good report, so they cannot be commendably or conveniently used in our greater Schooles.

But these things I leave to the discretion of every prudent Master, who is able to judg of every particular action by its several circumstances, & to take such course as he sees best available for the orderly management of his own Schoole, especially where he is not tied to any Rules of Government.

CHAP. VIII.

Of Scholars writing their exercises fair, and of keeping their books handsome. And of erecting a Schoole-Library for the Masters Recreation therein, at vacant houres.

THough the teaching of children to write a fair hand, doth properly belong to writing-Masters, as professers of that Art; yet the care of seeing that all they write in Paper-books, and loose papers, by way of Exercises be neatly done, doth pertain to every Schoole-Master: and therefore

therefore we ſhall here touch a little concerning that, and alſo ſhew what heed is to be taken about keeping their Books.

The uſual way for Scholars learning to write at the Country Grammar-Schooles, is to entertain an honeſt and skilful Penman, that he may conſtantly come and continue with them about a moneth or ſix weeks together every year, in which time commonly every one may learn to write legibly. The beſt ſeaſon for ſuch a mans coming is about *May*-day, partly becauſe the dayes are then pretty long, and partly becauſe it will be requiſite for ſuch as are then getting their Grammar Rudiments, to learne to write before they come to Tranſlations. The Parents of all other children would be adviſed to let them take that opportunity to improve their hands, foraſmuch as the benefit thereof will far exceed the charge, & it will be a means of better order to have all employed together about a thing ſo neceſſary. The Maſter of the Schoole ſhould often have an eye upon them, to ſee what they do, and how they profit, and that they may not ſlack in their other learning, he may hear them a part at morn, and a leſſon at noon before their Copies be ſet, or their books can be provided for them; and proportion their weekly exerciſes accordingly, And that the

ſtock

ſtock which they then get, may be better increaſed againſt the next year, the Penman ſhould cauſe them to write a piece, a day or two before he leave them, as fair as they can, with the date above it, and their names ſubſcribed underneath, which the Schoole-Maſter may ſafely keep by him as a Teſtimony of what they can perform, & take care to ſee that their writing for the future be not much worſe, This Pattern or Copy I formerly received from that induſtrious pen-man *Mr. Roger Evans*, who had ſometimes taught me to write, being a Scholar at *Wakefield*, and afterwards yearly taught my Scholars, whileſt I was School-Maſter at *Rotherham*.

June 1. 1635.

A man cannot any way enter into the canonized rule, to come to Gods holy will and kingdome, except he reform, and become acquainted with vertuous manners, in moſt prudent ſort that may be, &c.

Roger Evans.

But in *London*, (which of all places I know in *England*, is beſt for the full improvement of children in their education, becauſe of the variety of objects which daily preſent themſelves to them, or may eaſily be ſeen once a year, by walking to Mr.

John

John Tradescants, or the like houses or gardens, where rarities are kept, a Book of all which might deserve to be printed, as that ingenuous Gentleman hath lately done his by the name of *Musæum Tradescantianum*, a *Collection of Rarities*; could Parents at home but halfe so well look to their behaviour, as the Masters do to their learning at Schoole) it is ordinary for Scholars at eleven and five a clock to go to the Writing-Schooles, and there to benefit themselves in writing. In that City therefore, having the opportunity of the neighbourhood of my singular loving friend *Mr. James Hodder*, (whose *Coppy bookes* of late printed, do sufficiently testify his ability for the profession he hath undertaken, and of whose care and pains I have had abundant triall by his profiting of my Scholars for (at least) twelve years together; who had most of them learned of him to write a very fair hand; not to speak of Arithmetick, or Merchants Accounts, which they gained also by his teaching at spare times) *In the Token-house garden in Lothbury*, somewhat near the *Old-Exchange*; I so ordered the business with him, that all my lower Scholars had their little Paper-books ruled, wherein they writ their lessons fair, and then their Translations, and other Exercises in loose papers in his

fi r,

sight, until they were able to do every thing of themselves in a handsome manner. And afterwards it is not to be expressed, what pleasure they took in writing and flourishing their Exercises, all the while they continued with me at the Schoole. This or a better course (perhaps) may be taken at other Schooles, where they have a Writing-Master constant and ready to attend them every day throughout the year, as I have heard *Mr. Farnaby* made use of *Mr. Taylor* a famous Pen-man, for the teaching his Scholars to write. If at any time a Scholar doth not write his Exercises in the fairest manner that he is able, his punishment may be to write them over again, whilest others play. I have been told of a Porter, that could neither write nor read, who if at any time he had seen his son write his Exercises at home, in a worse hand then he thought he was able to do, would teare them to pieces, and thus at last enforced the young Scholar upon a very good hand of writing; which rude kinde of dealing with a childe, though I would have no Parents to imitate, yet I would advise them sometimes to look upon their childrens writing at home, and to encourage them to do it in the neatest fashion. For as it will be an ornament to them in their learning, and an especiall furtherance

furtherance of their Studies, or future employments elſewhere, ſo it will be a great eaſe to the Maſter in the peruſal of what they have written; I, with ſome others, have bin ſorry to ſee ſome of that reverend and learned *Mr. Hookers Sermons* come *in manuſcript* to the preſſe, and not to have been poſſible to be printed, becauſe they were ſo ſcriblingly written, that no body could read three words together in them. It is commonly objected to the beſt Scholars in any of the three Profeſſions, that they write the worſt hands, and therefore I wiſh that care may be taken to prevent that objection at the Schoole, to a future generation.

Now to train up Scholars as well in Calligraphy as Orthography, whilſt they write their Tranſlations in a Paper-book, they ſhould often be admoniſhed,

1. To keep a large Margent on both ides, & to leave the ſpace of a long letters ngth betwixt every line, and of a ſmall tters breadth, betwixt every word: nd to regard the Proportion of every rticular letter, and the difference bewixt j and i, and v and u, and above l to beware of blotting or ſoyling their ooks.

2. To make every *Comma*, *Colon*, *Semicolon*, *Period*, notes of *Interrogation*, *Parenthesis*, and notes of *Admiration*, &c. in their due places.

3. To write all their words in an even line with the tops, bellies, and bottomes of the letters of an even size, and when they have an occasion to divide any word, to part it by its just syllables, making this mark Hyphen (-) at the end of the line. And

4. In Latine to give an Adverb, or other word its note of difference, & the like, as the Grammar will further direct them. But for directions in fair writing, I refer him to that sheet which *Mr. Hodder* hath caused to be printed before his *Copy-book*, which will sufficiently commend its Authour.

After they have once got an habit of these things, they wil more easily observe them in future Exercises, the neglect whereof will be harder to remedie afterwards, which I have seen too grosse in some mens letters that have come from the Universities.

As for Books; a care would be first had to procure those of a faire print in good paper, and strongly bound; then the Master may more easily see that his Scholars keep them all safe and cleanly,

and

and free from scribling or rending, by causing them at a time unexpected to bring all their books before him, and to shew their names, together with a note of the price, fairly writ in the middle of every one of them, as well as at the beginning or end. And that none may squander his own or pilfer away anothers book, or have it carelesly thrown about, or to seek, when he should use it, the Master may do well to make every Scholar once a quarter to deliver him *a Catalogue of his Books*, with the day of the moneth and his name subscribed, which he may lay by him, so as at any time to call him whom he suspecteth to be negligent of his books, to a private and particular account of them. That the Schoole may be furnished with all kind of *Subsidiary books* for the general use of all the Scholars (to be laid up in *Repositories* or Presses, as so many little Libraries belonging to every Form, and to be safely kept under lock and key) whereof the headst boy in each Form should take the charge to deliver them out, and see they be brought in every night without being abused; it would not be amisse, that every Scholar which is admitted into the Schoole, should give 12. pence besides what is accustomed to be paid to the Master, and every one at his removal into a new Form should give 12. pence likewise, towards the procuring of common

books. The Master also may do well to stir up his friends that come to visit the Schoole, or especially such as prevaile with him for a Play-day, to contribute somewhat towards the furtherance of childrens learning, as well as to be earnestly importunate for that which may hinder it. But where a Schoole is liberally endowed, it would be good that a considerable stock of mony were appointed to be laid out yearly in all kinde of Schoole-books, whereby the poorer sort of children may have whereon to learn, and they, & all other Scholars, wherewith to help themselves in their Lessons and Exercises.

And might I become a Petitioner to the forementioned *Trustees, for the maintenance of Students*, or any that are both willing & able to promote the growth of good learning, I should desire, that *towards the better compleating of a Grammar-Schoole, there might be a little Library well furnished with all sorts of Grammars, Phrase-books, Lexicons, Dictionaries, Orators, Poets, Histories, Herbals, Commentators, Scholiasts, Antiquaries, Criticks, and some of the succinctest and choycest Authours for matters of Humanity, Divinity, Medicine and Law; besides those which treat of every Art and Science, whether Liberal, or Mechanical*, that he that is employed as a *professed School-Master* may throughly stock himself with all kinde of learning, and be able to inform his Scho-

lars

lars in any thing that shall be necessary for them to know. For *every new Master cannot at the first be provided of a good study of books*, for his own private use, and his Scholars benefit, neither indeed at any time can he procure them, without great trouble and charge, especially, if he live at a place far distant from *London*. I have observed it therefore as a great point of discretion, as well as a matter of charity, in *Mr. Calfe*, that in founding his Grammar-School at *Lewinham*, he provided a Library for the Masters use, as well as a house for him to dwell in. And I took notice of that charitably disposed Gentleman, and Citizen Deputy *Adams*; that when he went about to erect a School in his native country of *Shropshire* (if I mistake not) he consulted with *Mr. Langley*, and brought him along with him to *Ston Colledge*, to see what books he judged most convenient to furnish a Library withall for the Schoole-Masters use, and I heard since he bestowed (at least) 100. l. in choice books for that purpose. I onely mention these two worthy persons (the *former* whereof is dead, and the *latter* living in *Lawrence* Lane *London*) to let others see, that in this present age of ours, we want not patterns of well doing, if any be desirous to imitate them in their pious actions; and I hope God hath already inclined the hearts of many, as

he hath given them ſtore of riches, to endeavour to diſtribute and do good in this kind, even now whileſt they live, in their generation.

I will conclude this Chapter with that which I heard lately related, of a cheap, eaſy, profiting, and pious work of charity, which one did, in beſtowing 40. *s. per annum*, towards buying *Engliſh Bibles*, which were to be given to thoſe children in the Pariſh, that were beſt able to read in them; and I do verily believe, that were an annuall ſumme laid out in procuring a certain number of books, for ſuch as ſhould beſt deſerve them in every Form at a Free Schoole, it would be a greater incitement to provoke children to learn, then any perſwaſions or enforcements which are commonly yet uſed.

CHAP. IX.

Of Excluſion, and breaking up Schoole, and of Potations.

I Should here adde ſomething touching thoſe uſual cuſtomes which are yet on foot in moſt places, of Scholars excluding, or ſhutting out the Maſter once a year, and capitulating with him about orders to be obſerved, or the like; but for a ſmuch as I ſee they differ very much, and are of late diſcontinued

nued in many Schooles, I will onely mention how they may be carried on, where they yet remain, without any contest, or disturbance, till at last they dye of themselves.

1. Therefore there should be no *Exclusion*, till after *Saint Andews* day, and that the Master know of it before-hand, that all things may be ordered handsomely to the credit of the Schoole.

2. That at the time of Exclusion, the Scholars behave themselves merrily and civilly about the Schoole, without injuring one another, or making use of any weapons, whereby to endanger themselves, or doe harm to any thing in the Schoole.

3. That the Heads of each Form consule with their fellowes, what things they would desire of the Master, and that they bring their suites to the higheſt Scholar in the Schoole, that he may prefer them to the Master writ fairly in Latine, to receive his approbation or dislike of them, in a milde way of arguing.

4. That the Master doe not molest, or come amongst his Scholars, all the while they are drawing up their Petition about *Schoole*-orders, nor trouble himself concerning them, more then to hear that they keep good rule.

5. That every Scholar prepare all his Exercises, according to his Form, to be ready

to be hanged out before the Schoole doors, or windowes (or rather to be hanged over his place within the Schoole, againſt the Maſters coming.

6. That the Maſter upon notice that all things are prepared for his coming, goe quietly to the Schoole, being accompanied with ſome of the Scholars Parents, and after he have before witneſſe ſubſcribed to their Petition at the door, to enter into the School in a peaceable and loving manner, and receive from his Scholars, (and alſo make to them) a ſhort congratulatory Oration, and ſo diſmiſſe them to play.

By thus doing, a Maſter ſhall both prevent his Scholars, behaving themſelves againſt him, in ſuch rude and tumultuous manner, as hath formerly been uſed; and give them and their Parents no occaſion to grudge at him, for ſeeming to take upon him too abruptly to break *old uſe and cuſtome*; which ſo long as it becometh an encouragement to their learning, may the better be indulged to young Scholars, whileſt no evill conſequences attend it. It is yet a cuſtome retained in ſome Schooles in the Countrey, for Scholars to make *a Potation* or generall Feaſt once a yeare; (and that commonly before *Shrovetide*) towards defraying the charge whereof, every one bringeth ſo much money, as his Parents think good to allow him,

him, and giveth it to the Master to be expended in a dinner orderly provided for them, or in some kinde of banquetting manner, which children are commonly more delighted withall; and for this there needeth no further direction then to say, that it concerneth the Master at such times to be cheerfull and free in entertainment of his Scholars (whether at his own house or elsewhere) and to see that they keep such order and moderation (especially in drinking) that it may rather be a refreshment and encouragement to them (as it is indeed intended) then any occasion of distemper or debauched behaviour amongst them. And after thanks given to God for his mercy towards them, in that particular expression of joy and rejoycing one with another, the Scholars should all goe together into the fields to take a little more liberty of Recreation, then ordinary; yet with an especial regard had, that they catch no cold, or otherwise endanger their bodies.

In *London*, and most other places, the usuall manner remaineth of *Breaking up Schooles* (for a time of intermission of Studies, and visiting of friends) about a week before *Christmas*, *Easter*, and *Whitsuntide*, till the week following those holy dayes begin, at which time every Scholar bringeth something to the Master as a token of his own,

and his Parents gratitude, for his care and love towards him. Now that the Master may also then testify his forwardnesse to requite their courtesies, and encourage his Scholars, he should every *Breaking up day*,

1. Provide some fitting Collation to be imparted and distributed by himselfe to his Scholars, who will thankfully take a small gift, as a token of more singular favour at his hands, then anothers.

2. Invite his Scholars Parents, together with such Gentlemen and Ministers, as he is better acquainted withall, as well to take notice of what his Scholars in every Form are able to doe, as to grace him with their company.

3. Let the Scholars in each Form be furnished with such Exercises as belong to them, in loose papers, and have all their Translations writ fairly in their books, to be ready to shew to any one that shall desire to look upon them. The higher Forms should entertain the company with some elegant Latine Comedy out of *Terence* or *Plautus*, and part of a Greek one out of *Aristophanes*, as also with such Orations, and Declamations, and Copies of several sorts of verses, as are most proper for celebrating the solemnity of the time at hand, and to give satisfaction to the present meeting. The lesser boyes should remain orderly in their

forms,

formes, to be ready to give answer to any one that shall examine them in what they have learnt, or would know what they are able to perform.

This, as it will be an encouragement to the Scholars to go on cheerfully at their books, so will it be an endearment of their friends to the Master, and a meanes to preserve the credit of the Schoole against all virulous aspersions, that are apt causelessly, and too often to be cast upon it, by unworthy and illiterate persons.

It were necessary that such orders as you would have your Scholars duely to observe, and the mulct to be undergone for every particular default, were fairely written in a Table, and hanged up in some eminent place in the Schoole, that every one may at any time take notice of them, and learn more readily to conform to your Discipline. I had thought here to have added another sheet or two concerning *Schoole-orders*, and *Scholars* more decent *Behaviour*; but considering the present haste of the press in finishing the work, and fearing lest this little Book should swell to too great a Bulke, I choose rather to deferre them till another opportunity. For, whilest I intended onely to give a few directions to the lesse experienced for the better ordering of Grammar Scholars; I have run over most of the most

conſiderable matters which concern the managing of a Schoole. Which, a man that is conſtant to his employment, loving towards children, diſcreet in his behaviour, a well grouuded Scholar, and an honeſt Chriſtian, deſirous to ſerve God cheerfully in the calling of a Schoole Maſter, may undoubtedly perform without any extraordinary toyle or diſturbance, either of minde or body. God in mercy enable me, and all that labour in this neceſſary profeſſion to perſevere in our duty, *whatever diſcouragements may ſeem to attend it.*

CHAP. X.

Of the Method of Teaching, which was uſed in Rotherham *Schoole by* Mr. Bonner, *an experienced Schoole-Maſter there, who was thence choſen to* Cheſterfield, *where he died.*

THat none may cenſure *this Diſcovery* which I have made to be an uncouth way of Teaching, or contrary to what had been aforetime obſerved by my Predeceſſors at *Rotherham* Schoole (which is the ſame that moſt Schoole-Maſters yet uſe) I have hereto annexed their method, juſt as I received it from the mouth of ſome Scholars, who had

had been trained up therein all their time at that Schoole, and thence ſent to the Univerſity; before I came thither to be Maſter,

The cuſtome was,

1. To enter boyes to the Schoole one by one, as they were fit for the Accidents, and to let them proceed therein ſeverally, till ſo many others came to them, as were fit to be ranked with them in a form.

Theſe were firſt put to read the Accidents, and afterwards made to commit it to memory; which when they had done, they were exerciſed in conſtruing and parſing the examples in the Engliſh Rules, and this was called the firſt form: of which it was required to ſay four *Leſſons* a day; but of the other forms, a part and a Leſson in the fore-noons, and a Leſson onely in the after.

2. The ſecond form was,

1. To repeat the Accidents for Parts.

2. To ſay fore-noons Leſſons in *Propria quæ maribus*, *Quæ genus*, and *As in præſenti*, which they repeated *memoriter*, conſtrued and parſed.

3. To ſay an after-noons Leſson in *Sententiæ Pueriles*, which they repeated by heart, and conſtrued and parſed.

4. They repeated their tasks every Friday *memoriter*, and parſed their Sentences out of the Engliſh.

3. The third form was enjoyned firſt to repeat

repeat two parts together every morning, one out of the Accidents, and the other out of that forementioned part of the Grammar, and together with their parts, each one was made to form one person of a verb Active in any of the four Conjugations.

2. Their fore-noons Lessons were in *Syntaxis*, which they used to say *memoriter*, then to construe it, and parse onely the words which contain the force of the Rule.

3. Their fore-noons Lessons were two dayes in *Æsops Fables*, and other two dayes in *Cato*; both which they construed and parsed, and said *Cato memoriter*.

4. These Lessons they translated into English, and repeated all on Fridayes, construing out of their Translations into Latine.

4. The fourth forme having ended *Syntaxis*, first repeated it, and *Propria quæ maribus, &c.* together for parts, and formed a person of a verb Passive, as they did the Active before.

2. For Lessons, they proceeded to the by-rules, and so to *Figura* and *Prosodia*.

3. For after-noon Lessons, they read *Terence* two dayes, and *Mantuan* two dayes, which they translated into English, and repeated on Fridayes, as before.

5. The fifth forme said one part in the Latine, and another in the Greek Grammar together.

2. Their

2. Their fore-noones Lessons was in *Butler's Rhetorick*, which they said *memoriter*, and then construed, and applyed the example to the definition.

3. Their after-noons Lessons were 2 days in *Ovids Metamorphosis*, & 2 days in *Tullies Offices*, both which they translated into English.

4. They learned to scan and prove verses in *Flores Poetarum*, and repeated their weeks works on Fridayes, as before.

6. The sixth forme continued their parts in the *Greek Grammar*, and formed a verb Active at every part.

2. They read the *Greek Testament* for fore-noones Lessons, beginning with Saint *Johns Gospel*.

3. Their after-noones Lessons were two dayes in *Virgil*, and two dayes in *Tullies Orations*. They construed the *Greek Testament* into Latine, and the rest into English.

7. The seventh forme went on with the *Greek Grammar*, forming at every part a verb Passive, or Medium.

2. They had their fore-noones Lessons in *Isocrates*, which they translated into Latin.

3. Their after-noon lessons were 2 dayes in *Horace*, and 2 days in *Seneca's Tragedies*; both which they translated into English.

8. The eighth forme still continued their parts in the *Greek Grammar*.

2. They said fore-noones Lessons in *Hesiod*,

Hesiod; which they translated into Latine, and afternoones Lessons in *Juvenal*, and afterwards in *Persius*, which they translated into English.

9. The ninth and highest forme said morning parts in the *Hebrew Grammar*, forenoons Lessons in *Homer*, and afternoons Lessons in some *Comical Authour*.

Thus when I came to *Rotherham*, I found two or three sorts of boyes in the Accidents, and nine or ten severall formes, whereof some had but two or three Scholars in it; and one of these formes also was not very far from that which was below it. So that I being to teach all my self alone, was necessitated to reduce them to a lesser number, and to provide such helps for the weaker boyes, as might enable them to go on with the stronger. Besides, observing how barren the Scholars were of proper words and good phrases, with which their present Authours did not sufficiently furnish them for speaking or writing Latine, I was enforced to make use of such books amongst the rest, as were purposely made for that end, and having at last brought the whole Schoole into a good method and order, so as the Scholars learned with profit, and I taught them with much ease and delight; I was perswaded to write over what I had done, that I might leave it as a pattern for him that suc-

succeeded me; and this was the ground-work of my Discovery.

The manner of giving Lectures before I came was,

1. For the two highest boyes in the eighth forme, to give Lectures to all the lower formes, each his week by turnes.

2. The highest Scholar in the Schoole, gave Lectures to the second form.

3. Those in the highest form were commonly left to shift for themselves.

The manner of the Masters hearing Lessons was this;

1. The highest boy in the form at their coming to say, construed his Lesson two or three times over, till he was perfect in it, that his fellowes might all learn by him, to construe as well as he; then every one construed according to the order in which he stood.

2. They parsed their Lessons in that order, that they had construed it in.

3. They translated every day after the Lesson, and shewed it altogether fair written on Fridayes.

Their Exercises were these;

1. The four lowest formes translated at vacant times, out of some English book.

2. The higher formes, having a subject given them every Saturday, made Themes & Verses upon it, against that day seven night.

The

The manner of collecting phraſes was that every Friday in the afternoon, the boyes in the higheſt form collected phraſes for the loweſt formes, out of their ſeverall Authours, which they writ, and commited to memory againſt Saturday morning.

The ſet times for Diſputations, were Fridayes, and Saturdayes at noon, and the manner thus; one boy anſwered his day by courſe, and all his fellowes poſed him out of any Authour, which he had read before.

A part of Thurſday in the afternoon, was ſpent in getting *the Church Catechiſme*, and the *ſix principles of Chriſtianity* made by *Mr. Perkins.*

Finding this method (which is uſed alſo in moſt Grammar Schooles) to concurre in the main grounds with that which I had been taught at *Wakefield*, but not to be ſo plain and eaſie, as that was to children of meaner capacities: I began to ſeek (not ſo much to alter any thing, as) to ſupply what I ſaw defective in it; having theſe and ſuch like conſiderations often in my mind,

1. Though every man liketh his own method beſt, yet none ought ſo far to be conceited of his own, as not to ſearch after a better for the profiting of his Scholars.

2. Though one conſtant method muſt diligently be obſerved, yet triall may be made of

of another at fit times, so it be done without any distraction to the Master, or hinderance to his Scholars.

3. A new course of teaching must not be brought in suddenly upon Scholars, that have been long trained in a worse, but by degrees.

4. Some modern Schoole-masters, seem to have gained a far more easie, and nearer way of teaching, then many of the more ancient seemed to have.

5. *Mr. Brinsley* seemeth to have made a Discovery of a more perfect method, then was in his time used, or is yet generally received. *Mr. Farnaby*, *Mr. John Clerke* and some others, have facilitated the way further; but *Mr. John Comenius* hath lately contrived a shorter course of teaching, which many of late endeavour to follow; and others have more contemplatively written what they have thought of learning the Latine tongue in the easiest manner.

6. That for me it would not be amisse, by imitating these and others, of whose learning and dexterity in teaching I had got some little experience, and observing the severall tempers and capacities of those I taught, to endeavour to finde out, and contrive such helps, as might make the most generally received method of teaching by Grammar, Authours, and Exercises, more briefe

l ri ſe in it ſelf, and more eaſie and delightfull to the Teacher and Scholar. And for what I have done in this kinde theſe Arguments were eſpeciall inducements. That,

1. It is not only poſſible, but neceſſary to make children underſtand their tasks, from their very firſt entrance into learning; ſeeing they muſt every one bear his own burden, and not rely upon their fellowes altogether in what they doe.

2. It is poſſible and meet for every teacher to ground his Scholars, as that change of Maſters may not much hinder their progreſs in learning.

3. Things moſt familiar and obvious to the ſenſes are firſt to be learned, and ſuch as may be an eaſie ſtep towards thoſe which are next to be attained.

4. The moſt vocabula's, and phraſes of ordinary diſcourſe, may and ought to be taught together with the Latine Grammar, and the loweſt ſort of Schoole-Authours.

5. Boyes ought to know the meaning, and how to make uſe of each Rule, as they learne, yet ſo as not they be forced upon underſtanding of it.

6. The moſt uſeful books ought to be read, and may be taught after one manner iu every Grammar-Schoole.

7. Children muſt be furniſhed with ſtore of matter, and able to write a good ſtyle, and

and ſhewed how to imitate their Authours, for making Exerciſes, before they be put to uſe their own invention.

8. It is tyranny in the Maſter to beat a Scholar for not doing that which he knoweth not how to goe about; ſo that he muſt firſt know him to be well able, and then he may more juſtly puniſh his neglect.

9. Many young Schoole-maſters are more puſled about frameing to themſelves a good method, then toyled in the exerciſe of teaching Schoole.

10. No man ever had ſuch an acute and direct method, but another able Scholar might obſerve and follow it.

11. Many Maſters that are excellent in perfecting Scholars, have not the patience to ground them, and many that have the skill to ground a Scholar well in his Rudiments, are not of ability to bring him on to perfection in Grammatical Exerciſes.

12. In many Schooles, one Maſter alone beareth the whole burden of teaching, without any help of an Uſher.

13. Every one that teacheth a Grammar Schoole, is not able to make a right choyce, nor knoweth he the true uſe of our beſt claſſical Authours.

14 It is a prime part of a Schoole-maſter, to inſtruct his Scholars well in the principles of Chriſtian Religion, and

to

to make them acquainted with the holy Scriptures.

15. It is an utter undoing to many Scholars, to be sent ungrounded to the Universities; and Parents are generally unwilling to have their children tarry long at the Schoole, and therefore it is good for Masters to make use of the shortest and surest way of teaching.

16. It is very necessary, and hath been ever wished, that some of our most famous, and best Schoole-masters, would for the benefit of others set themselves on work, to finde out, and publish the exactest method of teaching, which might be generally received, till a better were knowne; for by that meanes they should doe much good to the Church and Commonwealth, and somewhat herein advantage themselves, seeing every Parent will be willing to have his son taught, by one whom he knoweth to be constantly diligent in a good way of teaching.

And the hopes that I conceived hereby to provoke my betters, hath especially encouraged me (at last) to yield to my friends importunity, in setting down this *Method of Teaching*, and writing down also this forme of *Schoole-Government*, which I heartily commend to Gods heavenly blessing, and the candid censure of the more judicious, hoping

hoping that as I intend chiefly the generall good, ſo none will requite me with malicious obtrectation, which if any ſhall doe, I charitably pray for them before hand, that God would for Chriſts ſake forgive them, and grant that I may not *heed what they write or ſay concerning me, or my labours, ſo as to be diſcouraged in my honeſt endeavours for the publick ſervice.*

Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Luk. 2. 14.

FINIS.